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THE
Nonconformist and Independent.
 THURSDAY, MAY 20, 1880.

MR. PHILLIMORE'S PROPOSED EIRENIKON

THE letter of Mr. WALTER G. F. PHILLIMORE, suggesting a new solution of the Burials problem, will be read with interest, if it does not secure adhesion. The writer is a staunch Liberal as well as a strong Churchman, and he appeals to his "brother Liberals" amongst Nonconformists to acquiesce in the scheme he propounds, on the ground that it would yield to Nonconformists all they could reasonably ask, while it would not be unpalatable to Churchmen. A "rough and ready Burial Act" would give a sense of injury to a large body of respectable, orderly citizens, not in respect to their "material interests," but to their "moral feelings." The plea is perhaps neither very cogent nor timely. For more than twenty years the "moral feelings" of Nonconformists have been injured, not only by the resistance to all attempts to redress this grievance, but by the persistent refusal of every kind of compromise. There have been majorities in the Commons and a majority in the Lords in favour of a settlement. But both Lords and Commons have been defeated and defied by the clergy. The fortune of war—that is, the General Election—has now gone against those who have, up to the present time, been Irreconcilables, and it would be only reasonable that they should submit to its consequences. But if the ground of Mr. PHILLIMORE's appeal is not, under the circumstances, admissible, there can be no desire on any side for vindictive legislation, but every wish that the final settlement at hand should, consistent with the full attainment of its object, leave no "sense of injury to any large body in the nation." Whether the plan sketched out by Mr. PHILLIMORE could be made to subserve both these ends is matter for calm inquiry.

Mr. OSBORNE MORGAN's scheme, sanctioned substantially by the House of Lords, proposed that after the passing of his Bill it should be lawful for burials to take place in parochial churchyards with services other than those of the Established Church, or none at all, at the pleasure of the friends of the deceased. This is a simple remedy for an undoubted grievance, which has found favour with the Legislature and the public, and is likely apparently to be embodied in an Act of Parliament.

But, argues Mr. PHILLIMORE, some of these churchyards are so crowded that they ought to be closed. Granted. That would, no doubt, be provided for in any new Bill. But, it is contended, most of such churchyards as do not require closing are either modern ones, or places of burial that have been enlarged by voluntary grants of land, or provided "by the subscriptions of Church people, and for Church purposes only." It is here we join issue with our correspondent. The law knows no such distinctions as he sets up. If a church is erected by private munificence, the donor, as soon as it is consecrated, loses all control over it, and it becomes the property of the Established Church. It is precisely the same with wholly new burial grounds, and the argument is still stronger in respect to parochial churchyards that are enlarged. No property, we venture to say with all deference to our correspondent, can be given "for Church purposes only" in the sense he attaches to the phrase. The law of the land recognises a National Church, but not an Episcopal denomination.

But to proceed. If after a short term, say eighteen months, sufficient unconsecrated burial grounds conveniently situated have not been provided in any given Union, Mr. PHILLIMORE proposes that the churchyards of that Union should be "thrown open to burials with any religious rites or none, as the friends of the deceased may desire." By this suggestion our correspondent casts to the winds the principle of reservation with which he started; not the less so because he evidently does not expect that the emergency will arise. For he does not wish the deficiency to be provided at the cost of the ratepayers, but at the expense of private donors. Possibly Mr. PHILLIMORE is right in supposing that wealthy Churchmen would be found who would provide at their own cost the required unconsecrated burial grounds, rather than that the existing churchyards should be thrown open. We can respect the feeling, but no Legislature could take account of it. Moreover, it seems to be based upon the assumption that the parish churchyard is the property of the Church of England, *per se*, instead of being national property, of which "the parson," for the time being, holds the freehold.

In accordance with his theory that it is more unconsecrated burial grounds that are required—which we deny, the need being to utilise the consecrated churchyards—Mr. PHILLIMORE proposes

that, if it should be found that that want is met in any given Union, as decided by the HOME SECRETARY, the churchyards should be left as they are, or closed, "except such as had been added to," no consecrated burial grounds being provided—"so that in process of time nothing would be left for use but the common burial-ground." This proposal—which is substantially that contained in Mr. GRANTHAM's Bill—is open to the fatal objection that, wherever Churchmen choose to provide another burial place for Dissenters they can practically exclude Dissenting burial services from the churchyards just as they are excluded now. It is the worst form of the permissive principle which can be conceived, since it leaves the issue to be decided by the power of the purse, and, possibly, the bigotry of a single man.

We venture to suggest that it would be better for all parties, after twenty years of bitter controversy, to make a fresh start with "the common burial ground"—that is, the parochial churchyard; and, when that must needs be closed, to have a new cemetery, "to be used indifferently by all with their own rites." No doubt many of the clergy, and some of the laity, have certain ideas relative to consecrated ground, which all would desire to respect, but they must not be consulted at the expense of national justice. We cannot admit that the Anglican Church has any rights apart from the nation; and, after the disestablishment of the Irish Church, any such claim is virtually obsolete. No statesman, we venture to assert, would think of settling the Burials question on the lines laid down by Mr. PHILLIMORE, and no intelligent Nonconformist would consent to accept a scheme which, however specious in some of its features, proposes to conserve Church claims which cannot be recognised as sound in theory or equitable in their practical issues. We therefore hope and believe that the Bill for settling this long-standing grievance, which will to-morrow be announced in the Speech from the Throne, will be both more complete and more just.

THE CONGREGATIONAL UNION.

THE Congregational Union exercises no legislative authority and possesses no rights of patronage; does not regulate the status of a single minister in its fellowship, nor dictate a solitary point of procedure in the internal management of the churches connected with it; is not very careful to preserve a strictly representative character in its own constitution, and does not pretend to exert any ecclesiastical discipline upon Congregational churches which are not in its confederation. It is, in fact, a fraternal alliance, whose members meet together for friendly conference and free discussion on points of common interest,—not a great ecclesiastical organisation with distinct prerogatives and functions, and with a right to pass decrees, and power wherewith to enforce them. Yet it may be questioned whether there is any church assembly which has more of moral influence belonging to it, or which does more to promote the real growth and best interests of the denomination with which it is connected, and of which it may fairly be regarded as representative. It is in striking contrast with the Convocation of the Anglican Church. The latter body has much of which to boast in the way of dignity and prestige. It includes among its members the most exalted clerical hierarchy in the nation; it has venerable traditions and precedents by which to shape its proceedings and secure authority for its decisions; it assumes to be a legislative body, and though it is perfectly aware that it cannot dispense with the control of Parliament, it assumes that Parliament will not pass any law relative to the Church without previous consultation with its representatives. Yet no one outside its own circle ascribes any power whatever to Convocation. Many of its debates are marked by great ability, but they are hardly read, and the resolutions which are passed are dismissed as of no practical importance. The Congregational Union, on the contrary, makes no pretensions; but unquestionably it has a good deal of power. The world outside regards its resolutions as expressive of the opinion of Congregationalists on the great questions of the day, and the opinion of Congregationalists is, as the recent elections have demonstrated, a factor of no slight value in the political life of the nation. The bitter sneers of the *Saturday Review* at the Union are only a confession of its power. The galled jade winces, and in its very wriggings shows the keenness of the smart which it is suffering. But the influence of a free, deliberative assembly on the churches represented in it must be considerable. There is no necessity that it should be able to issue decrees clothed with authority; for there is a higher and more enduring authority in the opinions, which may not have been embodied in any formal resolutions, but are the tacit conclusions to which careful thought and free deliberation have conducted, and which have weight

because they commend themselves to the reason and judgment.

The influence of the Union is necessarily indirect and informal, and herein lies its value. The public opinion of the churches is largely formed by its discussions, and that opinion has a power which could never be secured by any legislative enactments. We welcome, therefore, very heartily such frank and outspoken utterances as those which were heard in the assembly last week. All of them were not very wise; for when opportunity is given for a full interchange of thought, it is tolerably certain that some will speak from impulse rather than as the result of calm reflection, and will make unguarded statements that will give the enemy occasion to blaspheme. It is impossible that every one should preserve a continual remembrance of the large and miscellaneous audience to which he is really addressing himself, and speak with that judgment which the recollection would induce. One of the speakers, indeed, told the Union that his fault-finding was only the pleasant kind of faithful admonition which one member of a family might give to the rest; but unfortunately it was not to a select family party that he was speaking, but in the ear of all who cared to give attention. All churches have their faults, and they are the best friends who with mingled tenderness and faithfulness point them out. But in the present state of our ecclesiastical relations it is eminently unwise and unfriendly to go out on the housetops and proclaim them there. It is one great evil of our sectarian strifes that this should be so, but it is folly to ignore the fact and publicly to indulge in a candid exposure of internal weaknesses in our own Church system, greatly to the delectation of all who desire to convict it of being a failure. Wholesale assertions of weakness and decay, unless substantiated by positive evidence, are, indeed, always to be regarded with suspicion and distrust. Perhaps the speaker's views are coloured by some morbid condition of his own feelings, or by discouragements and disappointments which he may have experienced, and he judges of the state of a whole community from the very limited range of his own knowledge. But the critics of the particular Church system whose defects are thus pointed out are eager to seize upon the most extreme assertions, and treat them as the admissions of a friend, which must be supposed to be below the truth. It would be well if those who are so ready to indulge in public lamentations over the degeneracy of the times, or of their own Church in these times, would remember this and speak with discrimination. Some injudicious observations of this kind were made last Friday, and yet, despite the evil use to which they may possibly be put, we would not lift our little finger to restrain the freedom which tolerates them. Open discussion can do no lasting harm. The injustice of partizan opponents has only ephemeral and very limited success; for, if we could only believe it, men whose opinion is worth having do not give any heed to its malicious suggestions. If there are assailants there are also earnest champions, and Congregationalism may almost be grateful for such unguarded statements, for example, as those which drew forth the eloquent vindication of the Churches by Mr. BARRETT. Under any circumstances there is always evil in the stifling of opinion, and good from its free and unchecked ventilation.

Undoubtedly the most important practical problem which Congregationalists have to solve at present is how to maintain a good supply of efficient pastors. We attach not the slightest importance to the secessions from their ranks to other communities. Ministers who thus pass from one Church to another are, with very rare exceptions, those who have not succeeded in the Church which they abandon. It may be that the fault is not wholly with themselves. The atmosphere may have been uncongenial, the surroundings unfavourable, the system and the man may have been out of accord, and he may develop qualities in another Church which would have had no scope for growth in that which he leaves. Still Congregationalism sustains no loss by the desertion of those who are not doing its work, even though they may prove themselves capable of doing good service in another system and under other conditions. As for those—and we fear the majority of these ecclesiastical wanderers belong to this class—who show themselves incapable of real work anywhere, Congregationalists need not mourn their withdrawal. These changes do not exercise any appreciable influence upon the working force of the denomination, and if that is inadequate to the demands made upon it, the cause must be sought elsewhere. The complaint is heard in almost all Churches, and if it presses most urgently amongst Congregationalists, it is because preaching fills so important a place in their economy. Something may be done to meet the necessity by a wiser use of non-professional preaching, and we cordially applaud the

wisdom which gave this subject so prominent a place last Friday. Mr. New's paper, in which he explained his own mode of action, and showed what advantage may follow the wise organisation of what is called "lay preaching," was eminently practical and judicious. It was properly followed by another from a Welsh gentleman, a solicitor, who has had large experience of the work, and was able to give the Union the benefit of his personal testimony. They were both useful contributions to the solution of a difficult question. But they did not meet the whole case. The regular ministry needs all the help which volunteers can supply, and instead of regarding it with any jealousy, should hail it with approval and gratitude. But the regular ministry itself needs to be reinforced and strengthened, and it is impossible to deny that there are many influences working in the opposite direction. We cannot believe, however, that these antagonistic forces are likely to be overcome by encouraging higher notions of ministerial right. The Christian ministry must be inspired by the spirit of self-sacrifice, or it will never be a living power. The men who cannot bear crosses and brook opposition, who want to assert themselves and their own will at every point, and who become petulant or discontented if they are crossed in any plan or suggestion, may become popular preachers, but not true Christian ministers. What the Churches need is a supply of men who forget themselves and the claims of their office in their supreme devotion to their Master and His work. The Congregationalists of England should make it a subject of earnest prayer that God would send them such men, and in order to this, that He would fill the Churches with a spirit of more simple faith, more lofty courage, and more self-denying zeal.

Church rates are still levied in some districts, by virtue of certain exemptions in Mr. GLADSTONE'S Church Rate Abolition Act, 1868. Facts which have been recently disclosed suggest the advisability of closely scrutinising the items in respect of which the rate is levied. One illustration will suffice on the present occasion:—The All Saints', Poplar, Local Act, 51 George III., c. 54, was one of the partially-exempted Acts, and it appears that from the time of the passing of the Abolition Act until this year, all the charges incident to the worship in All Saints' Church, amounting to about £1,200 annually, have been cast upon the rates as they had been previous to 1868. At the beginning of this year, however, the attention of the Protestant Dissenting Deputies was called to the matter, and they, believing that many of the items for which the rate had been called could not, by reason of the Act of 1868, be now charged, laid a case before counsel, stating the facts fully, and asking his advice. Counsel's opinion was that of the items so charged on the rate, about one-half were not legally chargeable. This opinion has been brought to the notice of the local authorities, and the result is that such authorities have admitted that the opinion is right. The rate for the present year has been reduced accordingly, and there is thus an annual gain to the ratepayers of about £600. No doubt if legal assistance should be required in any such case, our friends, the Dissenting Deputies, would be willing to render similar assistance.

The tendencies of the age towards "consolidation of co-operation" have been exemplified recently in three gatherings, of which union was the stated purpose. Shall we be illogical or uncharitable if we regard acceptance of the rule of the Papacy as the ultimate aim? As to the first assembly, that of the "Roman Catholic Union of Great Britain," there was little opportunity for mystification—the design was "the conversion of England to the Catholic Faith," in other words, the restoration in England of the dominancy overthrown at the Reformation. Well-nigh equally demonstrative of a similar purpose were the proceedings associated with the annual gathering of the Society for the Reunion of Christendom, Dr. F. G. LEE, who holds some mysterious relations to that society, having well-nigh persuaded those assembled to adopt a resolution endorsing without reservation the Primacy of Rome. In connection with the "Home Reunion" society, the Bishop of EXETER and Lord NELSON have been trying their blandishments upon Nonconformists at Bideford, and the Church papers are pouring out their vials of wrath on the Nonconformist ministers who exposed the true nature of the proposition so graciously presented. The *Guardian* finds one "real crucial point of difficulty" in the position of Nonconformist ministers who could not be recognised by Episcopalians "without breach of Church order," unless they submitted to Episcopal ordination, and could not be repudiated by Nonconformists without "submission" on their part and "acknowledgment of wrong." Our contemporary mournfully proclaims as "barren" the entire result of these Reunion Conferences. And, considering the one-sided character of all these propositions, who can be surprised at such a result?

A more hopeful prospect of united action is shadowed forth by a writer in *Seiber's Magazine* for May, who, with a view to supplying "Economic Defects in Christian Missions," pleads for "an inter-Church treaty between the Christians of Europe and America for a division of the missionary field." The writer says, and his words merit very thoughtful consideration, "It has taken Christianity eighteen centuries to gain nominal control of Europe and America; unless its

conquest of Asia and Africa is to take eighteen centuries more, the disciples of JESUS must acknowledge, by their acts, the reign of economic law." Efforts have already been made in this direction by many of the evangelical Protestant organisations, but it may be fairly questioned whether much more effective action against the widely-scattered forces of heathenism, infidelity, and superstition, may not, in the near future, be attained by progress on the lines thus indicated.

An Inter-Seminary Convention, to which all evangelical theological seminaries in the United States will be invited to send representatives, is to be held in New Brunswick, New Jersey, in October next, to devise ways and means of awakening a more general interest in the cause of home and foreign missions. Co-operation has been already promised by the following seminaries:—Congregational—Andover, Hartford, New Haven; Presbyterian—Princeton, Union, Auburn; Baptist—Newton and Rochester; Methodist—Boston and Drew; Reformed—New Brunswick; Lutheran—Philadelphia. The arrangements are entrusted to an executive committee of students, upon which every denomination will be represented. Our Episcopal friends have something to unlearn as well as to learn ere they will succeed in promoting union in this fashion.

The Episcopal pageantry at St. Paul's Cathedral in connection with the Latin service employed at the opening of Convocation has afforded, as we anticipated, a standpoint for further advance along the path of Ritualistic innovation. A writer in the *Guardian* has been prompted by this display to suggest the introduction forthwith of "Latin anthems, intonations," and "hymns" into the Cathedral service. The Rev. JOHN PICKFORD, following suit, remembers that at New College, Oxford, in his younger days the old Latin hymns, *Ales dei nunciatus* and *Iam lucis orto sidere*, formed part of the "matin service," and mentions that in Magdalen College, as the clock strikes five every May morning, the choir unite in a composition of comparatively modern date, the *Hymnus Eucharisticus*. The Rev. H. PHILLIPS considers that as there are "a number of Latin services in the library of Peterhouse, Cambridge, probably used in the chapel there previous to the Great Rebellion," and as the Latin Litany is still retained in Oxford at St. Mary's, at the commencement of term, these facts might be taken to constitute "quite sufficient precedent for the occasional use of Latin in college chapels." He deplores the action of the Dean of CHRIST CHURCH, who "abolished the nine o'clock Latin service in that college." The next stage in the process should, he thinks, be attempted in these College chapels. At present, he hesitatingly suggests, "it would be impossible, perhaps, to use the Latin language in our cathedrals." There is likely to be ample work for some "dog that barks" in drawing attention to the stealthy steps of the Ritualistic innovators towards that baneful revolution to which they are now directing such persistent efforts.

The committee of the Church Pastoral Aid Society, in their last annual report, deplore not only a lack of funds, but a scarcity of ministerial candidates "holding firmly to the distinctive truths of Holy Scripture, and thoroughly loyal to the principles of the Reformation." Considering the tendencies manifested by the larger portion of the Episcopate, there can be little astonishment that those who hold tenaciously to Protestant principles are realising more than ever that their prospect of a useful career in the Church as by law established becomes year by year increasingly problematical.

We have an addition to make to the list of journalists victimised by lending too credulous an ear to the secret whisperings of the wire-pullers in the recent changes at Guy's Hospital. In an article on the 8th inst., upholding the action of the Treasurer, our usually well-informed contemporary, the *Spectator*, rashly committed itself to this dictum:—"The attempt of Dr. MOXON to introduce religious prejudice into the controversy is certainly a very grave blunder. No one who knows anything about the matter has the least fear of the new régime as a religious propaganda of any sort." Dr. P. H. PYE-SMITH, replying upon the general question to the strictures of the *Spectator*, makes reference to this element in the controversy. Speaking for the Medical Staff acting with entire unanimity he remarks:—"We expressed anxiety lest the mischiefs of 'a religious propaganda' should be admitted into a charity which, by its constitution and traditions, knows nothing of sectarian dissension. We urged the danger of allowing our nurses to transfer their loyalty from their ward and their hospital to a religious association. The title of 'Lady Superintendent' has been withdrawn, and the existence of a sisterhood has been denied; but whatever phrases may be used, Miss LONSDALE'S article shows the reality of the danger, of which other proofs have not been wanting. The 'very grave blunder' of which you speak is shutting one's eyes to obvious facts. 'No one who knows anything about the matter' has the least doubt of their existence, though some approve and others disapprove."

The elevation of the Marquis of RIPON to the office of Viceroy of India has evidently given rise to a measure of hostility and distrust, which has not been without its effect on the constituencies to which some of the members of the Government have had to appeal for re-election. Having small sympathy with Romanism, but holding tenaciously to the principle of civil and religious liberty, the only question permissible for us is, as to the adaptedness of the individual selected properly to fulfil the duties assigned to him. The question as to Lord RIPON'S qualifications for this appointment has been, we are assured in a letter from

the PRIME MINISTER to Lord ORANMORE, "carefully considered by HER MAJESTY'S Government," who, we are told, "repose a particular confidence in the honour, integrity, and impartiality of Lord RIPON," and "are convinced from long experience of his personal qualities that he would never allow his own religious leanings or professions to interfere with the perfect equity of his conduct in any case where religious interests might be concerned," a reminder at the same time being given that the "office of Viceroy is one detached in a remarkable degree from all direct contact with religious and ecclesiastical interests." This, like the acceptance of the candidature of Mr. BRADLAUGH, is a case in which a fearless adherence to an accepted principle exposes to temporary inconveniences which a policy unregulated by any such considerations is successful in evading. Those who too hastily jump to the conclusion that such incidents point to an alteration in the law of Succession to the Throne may profitably fix their attention upon the very important distinction in the conditions upon which the Chief Magistrate holds office, as compared with the members and appointees of a Government which a breath of public opinion may "unmake, as a breath has made."

Correspondence.

THE BURIALS QUESTION.—PROPOSED SETTLEMENT.

To the Editor of the *Nonconformist and Independent*.

SIR,—It will be, I think, much to be regretted if the harmony between Liberals of all kinds, by which the grand results of the recent election have been produced, should be interrupted on the threshold by religious discord.

It is with this view that I venture, from the point of view of a strong Churchman, to propose to my brother Liberals who are Nonconformists a solution of the Burials question which, while it gives, as I think, to Nonconformists all that they can reasonably ask, might at the same time not be so unpalatable to Church people as a friendly settlement of the whole matter, and might further provide for the hitherto much-neglected requirements of sanitary science.

I premise my suggested scheme by two observations. The first is, that throughout a great part of the country many of the churchyards are so crowded that they ought, both on grounds of decency and health, to be closed. The second is, that most of such churchyards as do not require closing are either modern ones, created under the Church Building, New Parishes, or Consecration of Churchyards Acts, or have been enlarged and rendered still available by additions of land made under the Consecration of Churchyards Acts. Most of those provided under the Church Building Acts, all of those provided under the New Parishes Acts and the Consecration of Churchyards Acts, have been provided or added to by the subscriptions of Church people, and for Church purposes only.

My suggestion is, that Parliament pass an Act this year giving a short term—say, till Jan. 1, 1882—within which burial-grounds might be provided in all parts of the country to be unconsecrated, and to be used indifferently by all with their own rites. I should propose to take the union as the unit of area, and to leave it to the Home Secretary to say whether in each Union there were a sufficient number of burial-grounds sufficiently conveniently situated for all in the Union. If there were not by Jan. 1, 1882, let the churchyards in that union be thrown open to burials with any religious rites or none, as the friends of the deceased may desire.

If there were, I propose two alternatives: either to leave the churchyards in that union as they are now, or to close all old churchyards, except such as had been added to, and then only as to the modern additions, and except special rights to graves and vaults in particular families. Even as to these excepted churchyards, it might be possibly well to increase the powers of closing now possessed by the Home Office.

I would further provide that no new churchyards or consecrated burial-grounds should be provided or old ones added to, so that in process of time nothing would be left for use but the common burial-grounds.

One more provision. I would forbid any of the burial-grounds which may be provided before January 1, 1882, being provided at the cost of the ratepayers. If provided at all they should be at the expense of private donors.

And now, in conclusion, I make an appeal. No real statesman, where they can avoid it, ever legislate so as to alienate and give a sense of injury to any large body in the nation; least of all do they so, when the body, though prejudiced, it may be, and foolish, is composed of respectable, orderly citizens, and when the injury is to their moral feelings, not their material interests.

Many and many a devoted Churchman has worked hard this time for the Liberal cause. The soreness which a mere rough-and-ready Burials Act, such as some few would suggest, would engender will produce much future mischief to the welfare of the whole nation.

Your obedient servant,

WALTER G. F. PHILLIMORE.

4, Paper-buildings, Temple, May 17, 1880.

THE DAILY PRESS & NONCONFORMISTS.

To the Editor of the *Nonconformist and Independent*.

SIR,—As I read through your excellent report of the late Congregational Union Meetings—a report which I venture to think places the whole body of British Nonconformity under an obligation to you—I could not help contrasting with it the meagre and most contemptuous reports which the London dailies have given of the same. Especially remiss has been the *Daily News*. I yield to no one in admiration of the business and literary ability of that paper, and in all parts of the

world have felt proud of it as the organ of the political party to which I belong. I cannot, however, disguise the fact that, as an Evangelical Nonconformist, I am wholly unrepresented in the London daily Press; and the anomaly always appears most intolerable on the occasion of such important gatherings as those of last week.

Surely, Sir, with the facts of the late election before us, it becomes us as Nonconformists to assert our claims to recognition and respect in some far bolder fashion than we have hitherto done. The position of mere hewers of wood and drawers of water to the Liberal party is not a becoming one for those who in reality hold the balance of political power. If the *Daily News*, in its extreme anxiety not to be thought tainted with Evangelicalism, deems it sufficiently respectful to Congregationalism to crowd into odd corners of its columns, in the smallest type, reports of annual gatherings of our chiefs, so carelessly done that well-known and world-honoured names are even spelt incorrectly, it is high time the long-talked-of and ardently-desired project of a Nonconformist daily paper were started. By a consensus of opinion, the splendid Liberal victory over which every believer in the rights and dignity of our common humanity rejoices, has been brought about mainly by the indomitable zeal and earnestness of the Nonconformists. The question at issue, eloquently put by Dr. Mellor in his remarkable speech on Tuesday, was one that appealed to the conscience of the churches, and hence the kindled enthusiasm. Lord Beaconsfield might do much without evoking this restless power. He could make himself an earl, and his Queen an Empress, without awakening more than a passing smile; but when it came to be a question of confusing the eternal principles of right and wrong in our foreign policy, the limits of forbearance were passed, and as one man the members of our churches, led most gallantly by their chiefs, rose up in their might, and declared that the thing should no longer be.

I desire by this letter to hasten on another almost equally desirable consummation. I want the restless might of conscience to be represented in the London daily Press. I want to evoke a voice which shall make itself heard in the managing and editorial department of the *Daily News* and all others whom it may concern, and which shall state, in perfectly intelligible language, that if, while giving column after column daily of reports of quarrellings among wretched gamblers, only a meagre half-column, and that in small and almost unreadable type, is available for reports of such important gatherings as those of the Congregational Union last week, the necessity has arisen for a new daily organ.

It has long appeared to me that we are shamefully supine over this matter. The one excuse of newspaper managers for their profuse pandering to the lowest tastes—horsey details, Divorce Court news, and such-like garbage—is the demand for it. I believe many newspaper men—honourable, high-minded gentlemen as they are—loathe the task of preparing the morning meal. They would gladly cut down the questionable intelligence, and substitute worthier reading if the demand were but sufficiently urgent. Here, then, arises our responsibility. Why should not the men who can hurl a dangerous statesman from power arise in their might and remove a dangerous press anomaly from their midst? A. C.

Clifton, May 16, 1880.

[It is not our place to vindicate the *Daily News*, but we suppose our contemporary would plead that it is not a Nonconformist organ; that it gives as much space to report Dissenting as Church societies; and that the general public care more for other matter in a daily paper than full records of Church conferences or Congregational Unions. At the same time, we must say that its reports, while excessively brief, have been sometimes ludicrous in their inaccuracy, and a discredit to any respectable paper. We may add that, wanting to get a decent outline of last Friday's annual meeting—our own report not being transcribed—we found it in the *Leeds Mercury*, but in no London paper. Such things are really a scandal, when column after column is given to horse-racing, filthy criminal actions, and such things.

Whether a daily paper would thrive which took the line suggested by our correspondent, and refused to pander to low and morbid tastes, is more than we can say. The need for such an organ has been urged for at least ten years past. But nothing has been done to satisfy it. Possibly Nonconformists would not generally rally round such a new paper, if it were started. Do they zealously support their own Press, even when that Press lays itself out to meet their supposed wants, and strives to represent "the restless might of conscience"? We do not ourselves complain, though we should have no objection to see our circulation trebled; but it does not seem to us that what "A. C." desiderates will, for the present at least, find exponents beyond the range of the weekly Press. If 20,000 persons could be found who would engage to subscribe for one year to such a daily paper as he indicates, there would not, probably, be much difficulty in raising the required capital.—Ed. N. and I.]

CONVOCAION AND THE LATIN SERVICE.

To the Editor of the *Nonconformist and Independent*.

SIR,—The strictures on the Latin Service with which the Convocation of the Province of Canterbury was opened "this session" are so entirely founded upon ignorance of the facts, that I feel persuaded that you will be

more than willing to withdraw them, or at least to give publicity to one or two facts by which your readers will be able to judge how far the service on which you so severely animadvert was really an "aping of the Latin Church," and, if it were so, how far it was likely to assist "the sacerdotal party in pressing forward their reactionary designs."

The prayers offered were, as usual on that occasion, the Litany of the Book of Common Prayer, with one additional suffrage and one occasional prayer.

The suffrage added to the Litany is an earnest prayer for the Holy Spirit—"qui nos ducat in omnem veritatem quæ est secundum pietatem."

The occasional prayer is as follows:—"O Lord God, Father of lights and Fountain of all wisdom, we Thy humble and unworthy servants fall down before Thy footstool, and beseech Thee that, assembled in Thy name, under the favour of our Most Gracious Queen Victoria, and assisted by Thy heavenly grace, we may be enabled to examine, consider, handle, and discern all such things as may promote Thy honour and glory and the advancement of Thy Church. Grant, therefore, that Thy Spirit may be present in this our council as in that of the apostles of old, and lead us into all truth which is according to godliness, that so we, who after the rule of our holy Reformation, have justly and soberly cast away the errors, corruptions, and superstitions which once prevailed amongst us, together with Popish tyranny, may all of us ever hold fast, firmly and constantly, the Apostolic and truly Catholic faith, and rightly serve Thee without fear in all purity of worship, through Jesus Christ our Lord and Saviour."

This prayer will speak for itself. I have been favoured with a copy of it by one who, in sincerity and truth, used it on the occasion referred to, and who joined with me in regretting that so able and influential a paper as the *Nonconformist and Independent* should give countenance and circulation to "interpretation" of the "tongue" so wide of the mark.

Yours respectfully,

NO PLOTTER AGAINST THE REFORMATION.

[We were quite prepared for the intimation that some of the things upon which we commented had been for some time past "done in a corner"; it is the usual plan of introducing Ritualistic innovations. There is nothing in our remarks inconsistent with that view, and, therefore, there is neither "ignorance" to apologise for, nor misconception to correct. We remarked:—

Within the pale of the Church of England the sacerdotal party are still pressing forward their reactionary designs. Convocation has been opened this session with unwonted ceremony, of which St. Paul's Cathedral was made the scene, and one chief use made of this ceremony appears to have been directed to preparing the way for the substitution of Latin for the vernacular in Church services. . . . This aping of the Latin Church would be simply farcical if there were not closely associated with it intrigues fraught with peril and disaster to the commonwealth.

What Reformers in the days of Elizabeth thought of the use of Latin in the public services is very distinctly indicated in the 21st Homily, where we read:—

If ever it had been tolerable to use strange tongues in the congregations, the same might have been in the time of Paul and the other apostles, when they were miraculously endowed with gifts of tongues. For it might then have persuaded some to embrace the Gospel, when they had heard men that were Hebrews born and unlearned, speak the Greek, the Latin, and other languages. But Paul thought it not tolerable then, and shall we use it now, when no man cometh by that knowledge of tongues otherwise than by diligent and earnest study? God forbid, for we should by that means bring all our Church exercises to frivolous superstition, and make them altogether unfruitful. . . . Till that usurped power of Rome began to spread itself, and to enforce all the nations of Europe to have the Romish language in admiration, it appeareth by the consent of the most ancient and learned writers that there was no strange or unknown tongue used in the congregation of Christians.

How such practices are regarded by Evangelical men within the Church of England at the present time may be gathered from a paper on "Diocesan Organisation," read by Mr. James Bateman at the annual meeting of the Church Association on the 12th inst. Speaking of Convocation, he remarked:—

This at present does not possess a particle of real power, and is little more than an ecclesiastical nonentity, but to "make it a reality" has ever been one grand aim and object of Diocesan Organisation. It is now spoken of as "the Church's Parliament," and sooth to say it gives itself an abundance of Parliamentary airs. It has its "groups of Sessions," its "two Houses"—which continually come into collision—and its wearisome debates. As in the case of the People's Parliament it is periodically prorogued or dissolved. After the battle of the boroughs and counties is over, the election for Convocation commences, and the columns of the Church papers are crowded with the addresses of clerical candidates. When the returns are complete, the Lower House proceeds to the choice of a speaker, or "prolocutor," which "great position" (I borrow the term from Dean Bickersteth's valedictory address) is now held by Lord Alwyne Compton—a very High Churchman. An extension of the franchise (to curates) is talked of, as is also the reform of Convocation itself, but this does not include the admission of the laity, which seems to meet with little favour from the majority of the members. Nay, we are now told that "an admixture of the lay element would lead to Disestablishment"! Indeed, look where we will, the spirit of priestcraft seems to assert itself more and more, and was strikingly exemplified on Friday week, when—the first time, I believe, since the Reformation—a procession of bishops, &c., marched in their scarlet Convocation-robos to take part in a Latin service and hear a Latin sermon in St. Paul's Cathedral. This I regard as a most ominous circumstance, pointing as it does with no uncertain finger to the bold resumption of services which are utterly foreign to Protestant worship, though well fitted to prepare the way for the re-enactment of scenes which are among the darkest pages of British history. . . . The

revival of these claims—which found a congenial home in the debased Christianity of the Middle Ages—is but part and parcel of that Romish message wherewith, in its earliest utterances, the false prophet of Oxford Tractarianism sought to deceive the Church. Thus we are told in the *Tracts for the Times* (No. X.) that "as we honour the King because he is the King, so, though for much higher reasons, should we honour the Bishop because he is the Bishop." "We may be as sure that the Bishop is Christ's representative on earth as if we actually saw upon his head a cloven tongue like as of fire." "As God sent Christ, so Christ works in the Bishop, and so the Bishop speaks in the Priest." Moreover, "the Bishop rules the whole Church here below as Christ rules it above." How teaching such as this is likely to operate there needs no oracle to tell.

If those who repudiate plots against the Reformation are desirous, in sincerity and truth, of resisting the reintroduction of "the errors, corruptions, and superstitions which once prevailed among us," past experience fully warrants us in unhesitatingly commending to them the use of the vernacular for their supplications, exhortations, and protests.—Ed. N. and I.]

TOOTING CONGREGATIONAL CHURCH.

To the Editor of the *Nonconformist and Independent*.

SIR,—In our letter to your paper of April 1, we stated that to the best of our knowledge and belief no proposition was made by the Independent Church at Tooting (now named "Deo Presbyterian Church," although refused by the Synod), to erect a house for the minister until the year 1859. We were invited by Dr. Anderson to see the church-book, and we found the following entry:—"March 24, 1851. At a Special Church Meeting held this Monday evening, Mr. Waraker having reported the willingness of John Lucas, Esq., to redeem the annual rent-charge of £10 (payable by him to the minister for the time being of Tooting Independent Church), in order to aid in the erection of a dwelling-house for the minister in lieu of that payment, the meeting expressed its full concurrence in this plan, and its earnest desire for its accomplishment, and at the same time requested the deacons to convey this resolution to Mr. Lucas. —(Signed) J. T. W."

Then an entry follows made by Mr. Medcalf to the following effect—viz., that a letter was written by the deacons to Mr. Lucas, April, 1851, consequent upon the resolution of the Church meeting in March last, to which no reply had been received up to that time.

We think it right towards Dr. Anderson to publish this minute from church-book. We do not see in this a resolution originating with the people to erect a dwelling-house for the minister. All the Church appears to have done was to concur in Mr. Lucas' offer and to express its desire for its accomplishment, without resolving to do anything itself. No resolution to build was passed, and no subscriptions were either promised or invited.

We are, Sir, yours faithfully,

EBENR. MEDCALF.
JOHN HUNT.
JOHN T. G. DODD.

CONGREGATIONAL SCHOOL, LEWISHAM, AND ELECTIONS.

To the Editor of the *Nonconformist and Independent*.

SIR,—In his letter of thanks to the friends who placed his son at the head of the poll at the late election, the Rev. G. J. Proctor expresses a desire "for the abolition of the present system of elections." In such wish the committee, with the secretary, on many accounts, heartily sympathise.

At the same time, it is a question whether this change is at present desirable. As with other and larger institutions, elections have and are doing well. They tend to create a practical interest in their respective societies, which, perhaps, would not be equalled by any other mode. In proof of this, it may be stated that, through one of the successful candidates at the April election, upwards of thirty new subscriptions and donations for Lewisham School were obtained. Moreover, it may be further stated that elections often enable the candidates to secure the privileges of an institution far more quickly than could otherwise be the case. This will apply to the son of Mr. Proctor, who, but for the last election, on any other just mode of procedure, would not have been entitled to admission for at least eighteen months, when by the laws of the society age would have rendered the candidate incapable of receiving the advantages he will now enjoy.

Trusting your valuable paper, with its present special claims, will find space for this letter,

I am, Sir, yours respectfully,
S. FISHER,

Sec. Congregational School, Lewisham.
Memorial Hall, May 10, 1880.

DR. WADDINGTON'S HISTORY.

To the Editor of the *Nonconformist and Independent*.

SIR,—The misprint, "MSS. of the House of the Lord," must be a little mysterious to your readers. It should be, "MSS. of the House of Lords." The care of old manuscripts by the Government is wonderful. I fear this cannot be said of modern documents. In a grievous suit in Chancery, I had to return an answer in affidavit to the effect that I had no accounts to produce, and, to be sure that the paper was deposited in safety, I took it to the office and delivered it personally. When it was wanted, it could not be found. A second paper was missing for a time, but Mr. Kingston, well known at the Record Office, kindly went in search of it, and brought it to light. One night, when in the crisis and agony of my affliction, I was served with the notice of a motion for contempt of Court in the non-production of the missing answer. A message was sent by a solicitor to the effect that I had better make any terms with the prosecutor, for otherwise I should have to go to Holloway Gaol; my furniture would be sold, and it would cost £300 to liberate me. On the hearing of the case, the Master of the Rolls dismissed the summons, but left me to pay my own costs. To-day I have to meet a demand for £45, with the comforting assurance that I am not sent to gaol, and that I have escaped the payment of more than £300 that would have been demanded in addition, if I had been convicted of contempt of Court. In my position and circumstances, this

is a bitter trial, but it does not involve the loss of home, for which I must be thankful.

I am, Sir, yours faithfully,
JOHN WADDINGTON.
9, Surrey-square, May 15, 1880.

ORGANISED EMIGRATION.

To the Editor of the Nonconformist and Independent.

SIR,—Some time ago you kindly gave insertion to a letter of mine respecting an attempt to associate Christian passengers on the voyage out to New Zealand. A special party so successfully resulted (about to be repeated to that colony) that several inquiries came to hand—Could I not render similar service to other Australian passengers?

After much correspondence and careful maturing of plans, I have pleasure to refer to your advertising columns for an announcement which is the natural outcome. Intending Christian emigrants to any of the Australian colonies can be included in the present party, and they will obtain religious fellowship, escape the miscellaneous grouping and contact with rough social elements that have added much to the discomfort of a voyage.

I indulge the hope that by co-operative and organised action it will be possible to make some such provision so regular, that Christian families, who of necessity go far from fatherland, will be able at all times to avail themselves of its happy advantages.

I enclose circulars which I will be glad to forward to any address on receipt of stamped envelope, and shall be pleased to hear from those who are interested in this effort to divest a sea-passage of much of its social drawback and unpleasantness.

Yours sincerely,
Laceby, near Grimsby. JOHN H. WHITE.

A MISSION TO THE MAORIS.

To the Editor of the Nonconformist and Independent.

SIR,—Some kind friend sent me by last post a file of your paper, omitting, however, the issue of January 8. Will you accept thanks from an ardent Congregationalist, who has only been out here a little over a month, for the vigour manifested in your amalgamated paper? As being foremost in the advocacy of Free Church principles, may you ever steadfastly pursue your mission until you have what we rejoice in here—a Church free from State patronage and control.

In yours of 15th January I notice a letter from "A. C." on the subject of "A Mission to the Maoris." It occurred to me in reading this letter to send you a slip from our daily paper of the very same date as I received your papers. Let me premise that the Government here are camping troops very near to where the Maoris were to assemble to deliberate on the action of the Government with regard to them.

"THE WAIMATE PLAINS."

"[BY TELEGRAPH, FROM OUR SPECIAL CORRESPONDENT.]

"Otago, Tuesday, March 9th.

"MORE PRESENTS OF FOOD.—Early this morning a number of natives from Pūnehū, Motu's settlement, came into camp with presents of potatoes, melons, pigs, and geese, from Motu. A leading chief represented Motu, and in making the present said it was from Motu to the Government, to Colonel Roberts, Major Tuke, Captain Newell, and other rangatira with them. It was a sign of peace. They were to eat it without fear; it would not choke them. Subsequently, Major Tuke had an interview with another of Motu's men, who pointed out where the constabulary could obtain firewood, and said that the Pakehas could go wherever they liked. Major Tuke considers the interview a very satisfactory one."

If "A. C." would have us understand the Maoris are practising the Christian principle of giving, I claim for them the observance of a still more important New Testament doctrine, "If thine enemy hunger, feed him," &c.

England for the last several years has been engaged by diplomacy in unsettling matters in the East of Europe. By her armies she has been removing her neighbours' landmarks, and putting down one set of rulers and putting up others in Asia and Africa; but which of the newspapers ever recorded such an occurrence as a British army sending presents of choice food to any of its enemies?

This week another tribe has been meeting at a place some eight miles from here, and my next cutting is from this morning's paper in reference to it:—"The speeches of the natives at the Parliament of Otago yesterday were not of an important character, being chiefly counselling each other to obey the law and hold fast to the Gospel."

Three weeks ago I went on a visit to a very large farmer in the Waikato district, who, in times past, had had a great deal to do with the natives. He told me several interesting anecdotes, two of which I will record presently. He said I have suffered loss both in men and property from the natives, and at one time had my premises made a camp of; but, had I observed their warnings, I need have lost nothing. They always proceed on the principle of never attacking without giving previous notice. I was to blame for not treating the warnings I got seriously. We have now no trouble. It is some years now since I sent a fresh man from England to a solitary part of my property as a shepherd. Soon after arriving at the house he was visited by a Maori woman, who spoke to him very earnestly, but he could not understand a word she said. She went away, and in half-an-hour a Maori man appeared with a bag of potatoes on his shoulder. He deposited them inside the door and went away. This was repeated every week for six months, and not a farthing of payment would they take. A friend of my host's purchased a plot of land from the Maoris—he had thirteen persons to settle with, and to pay to each an equal proportion. The account was a little intricate, as there were some matters to take in on the other side. On a final adjustment, the purchaser made out he had £119, or thereabouts, to pay to each, and he wrote out thirteen cheques for that amount, and the deeds were signed and all handed over. Some hours after one of the men returned and said, "I think you have made a mistake." "No," said the purchaser, "I was very particular to take all into the account." "Will you look again," said the Maori: "there was £12 you ought to have deducted which, I think, you have omitted." "Oh, yes," he replied, "I deducted it, I well remember; the account is quite right, you can go away." The Maori, however, begged he would refer to his notes; he did so, somewhat reluctantly, when he found, through some slip, he really had omitted to deduct £12 each. He said, "What shall I do?" The Maori said, "Take back this cheque and give me another." But what about the others? "Oh, I will tell them," he replied. The next morning every one of them appeared, and brought their

cheques to be exchanged. This, then, is the position of the Maori, as regards the Gospel, after forty years' contact with Europeans. Does "A. C." suggest any line of departure?

The natives have grievances, but that is too long a question for this letter; but just think for a moment of upwards of 100 being arrested for trespass, deported to the next island, and there kept in prison for nearly twelve months. Would Lord Chief Justice Cockburn permit this in England? And yet we are ambitious that this should be "the England of the Pacific!" "A. C." says "it is useless preaching to the Maoris beyond your practice."

I am, Sir, yours faithfully, J. M.
Auckland, Good Friday, 1880.

NOTES FROM NEW SOUTH WALES.

[FROM OUR CORRESPONDENT.]

SYDNEY, MARCH 24TH, 1880.

THE Government chariot drives triumphantly onward in its course. There has been a great danger of a complete block in the way, to which I shall presently more fully refer; but, happily, the danger is for the present averted. Meanwhile, more progress is often made in a single night than has been made in past sessions in many weeks, and, happily, the progress is unquestionably made in the right direction. Indeed, since the passing of the Act for the abolition of State aid to religion, there has never been so much done as recently for the cause of the freedom of religion and truth.

The famous Education Bill of Sir Henry Parkes was introduced to the Upper House on the 9th inst., by the Vice-President of the Executive Committee, Sir John Robertson, it being a singular fact that this veteran statesman should be fathering a Bill of his old political antagonist. His able address was followed by a most carefully-prepared oration, delivered by the leading Romanist of the Council, Mr. Dalley. It was smart, fluent, and ably given, but made no impression. Then followed Professor Smith, of the University, who for twenty-seven years has been connected with the Council of Education, having been for the greater part of the time its president. His speech has been ably described as an oration delivered by a man at his own funeral. In due time the debate closed, the second reading being carried without division.

The Church and School Lands Bill, referred to in my last, has come before the Lower House. First of all, Alexander Gordon, Esq., a barrister of high repute, and Chancellor of the Church of England Diocese, was heard at the bar of the House. His chief argument was that only Imperial legislation can disturb the present arrangements, as shown in the action of the British Parliament on the Canadian Clergy Reserve Bill. This was afterwards replied to that these reserves were originally granted by the British Parliament, whereas the Church and School Lands grant came direct from the Crown; and home authorities have advised legislation on our own matter in the Colonial Parliament. Sir Henry Parkes made a telling speech on the Bill, referring to recent applications from the Romanists to the fund for money to import sundry clerical personages, probably to work in denominational schools. He moved that no more grants be issued from the estate, which consists of 279,348 acres, and £184,196 in funds, for the support of churches, but that it be alone employed for the purposes of education. To the surprise of many, the Bill was read a second time, passed through committee, and read a third time, without a single division.

The Government have also introduced, and are successfully carrying through, a Tramway Bill. The experience we have had with the line laid down from Redfern Station to the Exhibition makes us enthusiastic in our efforts to get rid of the rattling omnibuses, and connect all the suburbs with the city by tramways.

Sir Henry Parkes has also introduced a Bill to amend the Licensing Act, transferring the power from the magistrates to a central board. A Bill is also passing both Houses finally deciding on the Water and Sewage Scheme recommended by Mr. Clarke, the engineer sent for from England. Sir James Martin, the Chief Justice, has excited some controversy on this question by writing to the public papers advocating the earth-closet system. It is questionable whether this system would succeed in a great and growing city, admirable as it unquestionably is wherever adopted and carefully carried out.

But the threatened deadlock has come through the Stamp Duties Bill. The Upper House agreed to the second reading, but amended a clause in committee. The Lower House resented the interference with a Money Bill, laid it aside, re-introduced it in its original state, and sent it back to the Council. The motion for the first reading in the Council was rejected by 17 to 14 votes. The assembly became furious at what they called a deliberate insult, and there has been much talking over the Constitution Act, but at present no definite remedy has been suggested. Opinion is very divided as to whether the Upper House has the power, either by Act or by precedent in the Lords, to amend a Money Bill. It appears now that the Bill is to be reintroduced in the Upper House, advantage being taken of the wording of the resolution which threw it out, that it be not now read. The Government can ill afford to lose this Bill, as it is intended to furnish a large proportion of the revenue for the year.

An important and exciting meeting has been held of the members of the Sydney School of Arts on the question of opening the institution on the Sabbath. There had been preliminary meetings, but this was understood to be the decisive one, and the question was to be settled by vote. None but members were admitted, and above 500 were present. The side for opening the institution on Sundays was chiefly led by known secularist lecturers. The voters for keeping the rooms closed were in a majority of about 40.

Since I last wrote, a veteran soldier of the Cross has passed to his rest—the Rev. Charles Hardie. When quite a young man he gave himself up to mission work, was educated at Hurvey and Homerton, and, after ordination and marriage, he left, with the Rev. John Williams and five other missionaries and their wives, for the South Sea Islands in November, 1835. He settled at Savii, in the Samoan group, where for many years he laboured with success, being in due time removed to Malua, to aid Dr. Turner in the Training Institution. After twenty years of incessant toil he returned to England, and for three years was pastor of a church in Buckinghamshire. But circumstances led him to proceed to Sydney, where, in the midst of his devoted family, in ripe old age, he passed away to his heavenly reward.

Some few of the courts in the Exhibition are being dis-

mantled, but it is now definitely arranged that the building continue open until after Easter.

MARCH 25TH.

Last evening the Stamp Bill was again brought before the Upper House. The second reading was agreed to, and the Council went into committee. Again the amendment was introduced, which aims to remove some ambiguity in the reading, and to clearly show that the Bill is not retrospective. After an able debate, the amendment was again carried, the Council claiming the right to amend, though not initiate, Money Bills. What the Government will do remains to be seen. The public opinion is on the side of the Council. If the Premier will lay the Bill on one side, and reintroduce it with the Council amendment embodied, all will be well. But when some men get into power they have a tendency to obstinacy, which endangers everything.

NOTES FROM VICTORIA.

[BY AN OCCASIONAL CORRESPONDENT.]

AFTER the intense excitement of our late political contest, affairs have grown wonderfully calm, although there is a deep under-current of feeling existing which bodes ill for a long continuance of the present quiet. The new Ministers have been re-elected without opposition. The Liberals, who, though defeated, are by no means discouraged, are reserving their strength for the meeting of the Assembly in May. The general impression on all hands is that the Service Cabinet will be a short-lived one, and that six months will see it relegated to what Carlyle calls "the limbo of past events." Since re-election all the leading Ministers have spoken, but they cannot be said to have any definite policy, so far as can be gleaned from their utterances, for, with regard to the great questions at issue, they affect an air of mysterious reserve which would do credit to Beaconsfield himself. The truth is, the large promises they made when in Opposition are, now that the responsibilities of office are upon their shoulders, seen to be impossible of fulfilment, and they are striving to stave off the day of reckoning as long as possible, in the vain hope that some of the scores may be either forgotten or obliterated by new issues raised. But the Catholics, for instance, are scarcely likely to forget the pledges which secured the entire Catholic vote to the Conservatives, and grave difficulties are reported to have arisen in this quarter thus early. Sir John O'Shaunassy, the Catholic leader, is said to be mortally offended, because, in the distribution of portfolios, he was overlooked. And the Catholic organ does not hesitate to say that if the Service Government refuses to redeem the pledges given by their followers, the Conservatives will be served as were the Liberals—voted against by the Catholics en masse. The present Cabinet knows perfectly well, however, that the day it makes a single concession to the Romanists in the matter of education will seal its fate, as it would that of any Ministry or politician, for there is one point that the people of Victoria are agreed upon by an overwhelming and ever-increasing majority—viz., that the Education Act, with its free, secular, and compulsory clauses, shall be maintained inviolate.

Another disturbing element is the "Corner Party" (Anglic, Adullamites). Even with the entire support of this party the Ministry would have a bare working majority in the House, and without it they are lost. And there are already indications that it will not be given. The two principal leaders of this party, Messrs. Muoro and Carey, were ignominiously defeated at the polls for betraying the Liberal cause. Still, each of the other six or seven members considered himself entitled to a seat in the newly-formed Cabinet. Only two of their number could be accommodated, and it is alleged by the disappointed that the least worthy were chosen, an opinion, by the way, largely shared by the country. This has occasioned soreness and heart-burnings which will, it is expected, be productive of results when Parliament meets.

As to the causes which led to the defeat of the Liberal party, it is assumed by the Conservative press, and the opinion will doubtless be largely echoed by that of England, that a reaction has set in against Liberal principles. As a close observer of events here, and without being a violent partisan, I fail to see that this view can for one moment be substantiated. The Liberal vote polled was much larger than in 1877, when Mr. Berry was returned with an overwhelming majority of supporters, and this notwithstanding the defection of the Catholic party. The Conservative success is attributable to many causes. Among them may be mentioned the use, or rather, abuse, of the system of plural voting, which was carried to an unprecedented extent. One man openly boasted that he had twenty-seven votes! Then orders were given "from the altar" that all good Catholics must oppose the Liberal party, and there is ample evidence that the "orders" were only too literally obeyed. The hatred shown towards Mr. Berry, too, by the Conservatives was something positively diabolic. At a semi-private political meeting I heard one of their number (and who is, I regret to say, a member of a Congregational church), say that he "would vote for the devil himself, were he but opposed to Berry." The same gentleman openly advocated bribery, if necessary, to accomplish the desired object of "defeating Berry." The squatters here, for some time past, have notoriously closed their pockets, and even suffered inconvenience by dismissing their employees, telling them contemptuously to "go to Berry for work." The same is largely true of mercantile houses in Melbourne, the heads of some of which threatened, some to dismiss their employees if they voted for Berry, others that they would reduce wages, or even close up altogether if he secured a majority. Then the late stagnation in trade was attributed to the "Berry blight," and assurances given the working men that were it but swept away a glorious time of prosperity would be assured. Is it any wonder that, with all these oppositions to contend against, added to a system of organised misrepresentation and mud-throwing which it is impossible to describe, the Liberals of Victoria had to bend before a storm which assumed the dimensions of a hurricane?

However, the battle has been fought, the results are before the world, and the Liberal party loyally accept them, quietly biding their time.

The Rev. J. Spavin, who recently arrived in Melbourne from the motherland, has engaged to supply the pulpit at Victoria Parade Church for three months. The churches at Kyneton and Maryborough, vacant by the translation of their late pastors to Brighton and Colton, are still flocks without shepherds; nor can I learn that there is any prospect of an immediate settlement in either case.

THE CONGREGATIONAL UNION OF ENGLAND & WALES.

THE SECOND SESSION.

The Second Session of the Union was held on Friday morning last at the Memorial Hall, Farringdon-street. At the time announced for the commencement, the Chairman of the Union, the Rev. Dr. Newth, had not arrived, and the Rev. Andrew Reed temporarily presided.

After the usual devotional service,
MUTUAL DISARMAMENT.

Rev. A. HANNAY, in bringing up the report of the Reference Committee, said: You will remember that on Tuesday morning it was stated that our friend, Mr. Richard, had given notice of a motion in the House of Commons on the question of mutual national disarmament, and that he would be glad to be supported in his action by the opinion of this assembly and kindred bodies in different parts of the country. The question was remitted to the Reference Committee, and they recommend that the following resolution be adopted. I submit it in their name, and I have no doubt that with other business before us, and considering the plain nature of the issue presented, you will be able to receive it without discussion:—

That the Assembly, without pronouncing an opinion on the policy of non-resistance advocated by some philanthropists, heartily approves of the movement in favour of mutual national disarmament with which the name of Mr. Henry Richard, M.P., is so honourably connected, and instructs the committee to support Mr. Richard by petition when, according to the notice given by him, he brings the subject before the House of Commons.

Rev. G. M. MURPHY seconded the resolution, which was unanimously agreed to.

AMERICAN CONGREGATIONALISTS.

Rev. A. HANNAY: I stated on Tuesday morning that I had received a letter from a delegation appointed by the General Council of the Congregational Churches of the United States of America. It is desirable, as a matter of courtesy and friendly feeling towards our brethren that this letter should be read:—

To the Congregational Union of England and Wales, meeting in London, May, 1880.

BELOVED AND HONOURED BRETHREN:—The National Council of the Congregational Churches of the United States, at the third session held in Detroit, in the State of Michigan, October, 1877, appointed the following delegates to your body:—Rev. Henry M. Scudder, D.D., of New York; Rev. George F. Magoun, D.D., of Iowa; Rev. Andrew L. Stone, D.D., of California; Rev. Alexander McKenzie, of Massachusetts; Rev. Leonard W. Bacon, of Connecticut; Deacon Lucius F. Mollen, of Massachusetts. The brethren here named, you will observe, live widely apart, more than two thousand miles separating the residence of one upon the Atlantic and that of another upon the Pacific. No one has been able to be present at your sessions, either annual or autumnal, during the term of their appointment. A bye-law of our National Council provides that "The Council will welcome correspondence by interchange of delegates with the general Congregational bodies of other lands, &c. Delegates will be appointed by the Council in the years of its sessions, and by the Provisional Committee in the intervening years." The Council meets once in three years; its next session is in the autumn of 1880. We are not aware that any delegates have visited you by appointment of our Provisional Committee since 1877, or any delegates at all since Rev. Joseph P. Thompson, D.D., LL.D., and the Hon. Henry P. Haven (both lately deceased), met you by appointment of the Council at its session in New Haven, Conn., in 1874, and we find no record of any from you since the Council was established in 1871, or, indeed, since a previous Council, organised somewhat differently, at Boston, in 1855. That the fraternal intention of this correspondence may not now fail on our part we address to you this letter of Christian solicitation. A response from you in the autumn is hoped for. According to the last Year-book of each, the Congregational churches of Great Britain and the United States number together a little over 8,600, with more than 7,000 ministers. The power of such an aggregate of churches and ministers to maintain and extend the kingdom of Christ among those, first of all, who speak the English tongue, is very great. If a free Gospel with a Free Church polity does not spread rapidly and vigorously through these lands and over the earth, some lack of service and loyalty must be found in us to whom it has descended from a common Puritan ancestry. Besides all that they do for multitudinous Christian objects at home, these two great sections of Congregationalism—substantially halves of one English speaking whole—expend about half-a-million of dollars each for foreign missions. In many of the dark places of the earth the missionaries of our American Board of Commissioners and those of the London Missionary Society (some fifteen years its senior) greet and aid and sympathise thoroughly with each other. Your Turkish Missions and Freedmen's Missions Aid Societies directly contribute to our operations at home and abroad. In Papal lands those who have

gone from us labour to save men from superstition and death by the side of those who have gone from you; and wherever English influence and English piety are doing anything for the well-being of barbarian and heathen races, American Congregationalism delights to co-operate. We are about to enter together the dark continent, which English and American enterprise have recently explored. The reconstruction of your home missionary work on a national scale we have noticed with sympathy and hope. With us such an organisation, reaching out to the immense wilds whose fertility attracts millions of the industrious poor, antedated by many years any attempt at a national fellowship and co-operation through the council or bodies meeting earlier on occasion. On the contrary, your Congregational Union is far older than your Church-Aid and Home Missionary Society. It is, perhaps, due to the civil institutions of the two countries, and the keener jealousy of centralisation among us, that we have thus proceeded in opposite directions. On the other hand, we in America have always felt the more need of emphasising ecclesiastical fellowship, have habitually cared for the interests of neighbouring churches through local councils, temporary in character, and have preferred the name "Congregationalist" to "Independent." Let us hope that both in England and America we shall now hold together in closer bonds of love and free co-operation the older and stronger churches of each land with the younger and less able, and, under God, strengthen throughout our borders "the weak hands and the feeble knees." It would be impossible for American Congregationalists at any time, in sending their Christian greetings to the other branch of the same household of faith in what used to be called "the mother country," to forget the struggle with Church and State which our fathers left behind them, but which you have still on your hands. Nor at this time is it possible to forget the wider struggle—of which that is now a part—with the spirit of Imperialism and of selfishness toward weaker and less civilised races. We had our own dread and bloody conflict forced upon us with what is substantially the same spirit, and are by no means through with it yet; and we rejoice with unutterable joy in all our victories over it. They are victories for Christ. So is all the progress you make against the war spirit, intemperance and the liquor trade, ignorance, and every form of social evil. With special interest we watch what you are attempting in respect to the higher collegiate and theological education, and testify to you our sense of the paramount and inestimable importance of Christian institutions in the great conflict with infidelity, superstition, error, and sin. May we not be lacking to the cause of Christian learning. Wishing you grace, mercy, and peace through God the Father and our Lord Jesus Christ, we are, honoured and beloved brethren, yours in the bonds of the Gospel.

HENRY M. SCUDDER,
Geo. F. MAGOUN,
ANDREW L. STONE,
ALEX. MCKENZIE,
LUCIUS F. MOLLEN.

U.S.A., April, 1880.

The Reference Committee recommend that you adopt the following resolution:—

That the Assembly receives with lively satisfaction and thankfulness the fraternal letter addressed to it by the delegation appointed by the General Council of the Congregational Churches of the United States of America, and instructs the committee to prepare and transmit in its name a suitable reply, and to take such steps as may seem fitted to promote mutual intercourse between the Congregational churches of the two countries.

I propose that in the name of the Reference Committee.

The resolution was unanimously agreed to.

LAY PREACHERS.

Rev. C. J. C. NEW, of Hastings, moved:—

That the Assembly, having in view the difficulty which is found in maintaining a settled pastorate in some of the smaller churches, and regarding it as desirable, where several small churches are locally near to each other, that two or three of them should be grouped under the care of one pastor, assisted by local preachers, and considering the need that exists for earnest preaching of the Gospel in outlying districts which pastors can rarely visit, strongly urges the pastors and office-bearers of the churches, and the committees of County Associations, to do their utmost to enlist in the work of occasional or more stated preaching as large a number as possible of the more mature and intelligent members of the churches.

He said: At the beginning of the year, in a series of letters in the *Nonconformist* and *Independent* on the subject of this resolution, it was shown that, as a denomination, we are not doing what we might in the matter of lay preaching. The number of our churches in England and Wales exceeds 2,800. Of these, less than 800 have preaching-stations connected with them, so that nearly three-fourths of the whole are apparently exerting no effort in this direction. But, even of the stations of the remaining fourth, a considerable number—one-half, it is supposed—are served by unsettled ministers, students, evangelists, and laymen of other communions; so that we cannot avoid the conviction of serious unfaithfulness in the possession of a tremendous power for good lying comparatively unused in our midst. It is for the full exercise of this power that I plead this morning. And probably there was never a time when this plea could be urged with as much force as at present. In the Church Aid Scheme we have a more adequate fund provided for home mission extension: what is needed now, as the complement of this, is a more adequate instrumentality by which that extension may be effected. I would venture

to suggest that, in our present condition, we are not true to our ecclesiastical convictions. We believe the fundamental principle of our church order to be divine, and therefore incumbent. A good half of that principle affirms the responsibility of the individual. Congregationalism, of all the isms, is the most emphatic protest against hierarchical pretension and position, and, this being so, it is surprising that in three-fourths of our churches the preaching of the Gospel is left entirely with professional ministers. Leading must, of necessity, be their work; but the churches contain private members of spiritual ability and experience and character, and not a few who, in addition, can lecture well on the current questions of the day, who are every way fitted for the occasional proclamation of Divine truth. Such probably forget that, if our church order brings privileges, it no less brings responsibilities to every member; and it is difficult to see how they can be Congregationalists from conviction, or, indeed, Congregationalists at all, if they enjoy the one without fulfilling the other. Nor, indeed, are we true to our principles unless we do our utmost to spread them. If they are Divine, we are bound to spread them far and wide; if they are not worth spreading, they are not worth holding. It is true we do not exist to promote our distinctive ecclesiastical views. Christ sent us not to baptize, but to preach the Gospel; but we believe our form of church life more calculated than any other to extend that Gospel, and to build up a free, intelligent, comprehensive, manly piety. We only care for Congregationalism as an instrument, but we care for it greatly when we believe it to be the best instrument for advancing the kingdom of our Lord. With such a belief, the fact that Congregationalism increases more slowly than almost any other form of church life cannot but be to us a matter of considerable concern; and that this is a fact, we gather from the statement that during the last thirteen years in London, whilst the Episcopalians have increased 13 per cent., and the Roman Catholics 28 per cent., and the Methodists 32 per cent., the Congregationalists have increased but 5 per cent. Any means, therefore, which are likely to prevent a continuance of this comparative decline cannot but become to us a matter of deep interest, not to say of urgent duty. It is manifest that the increase of lay preaching is such a means. The letters to which I have referred show that eighty years ago the two Congregational bodies provided for nearly 2½ times as many persons as the Methodist bodies, whilst to-day they make provision for one-third less, and the question is asked whether the numerical successes of Methodism are not chiefly due to the large employment of lay preachers. There are few who would not answer in the affirmative. A church which has secured 16,000 preaching places in the land, and supplemented its 3,600 ordained ministers with no less than 35,000 lay preachers, cannot help growing rapidly, and the fact enforces the consideration that, if our church principles are to spread as they ought, we must more largely adopt a similar method. (Applause.) But it is a yet higher consideration that only thus can we fulfil our share in the evangelisation of the people. The church is an evangelistic agency. Our commission is to "Go into all the world, and preach the Gospel to every creature." We are to "go" to them. If we are satisfied with preaching to those who come to us, if we remit to other sections of the church the task of carrying the truth to the outlying masses, we are wronging ourselves and them, and the world, and our Lord. We all honour the brethren to whose noble work our rural population has been chiefly indebted for the maintenance amongst them of "the truth as it is in Jesus," but the need is greater than they can supply, and it cannot be right that we, holding the same commission, should let them exceed us in its fulfilment. In our towns it is constantly asked, How can the Gospel reach the masses of the people? In our country districts, the darkness of many parts of which can only be known to those who see it, we hear the same question. Is not the larger employment of lay preachers the natural answer to this? In the House of Commons Mr. Bright affirmed that there are 2,000 villages in England in which religious liberty is unknown. Have we, as a body, no more urgent mission to these than two-thirds of our churches seem to have thought? How, whilst we remain thus, are we inheritors of His spirit and servants of His will who, when He saw the multitudes that "they fainted, and were scattered abroad as sheep having no shepherd," was "moved with compassion on them," and said unto His disciples, "Pray ye the Lord of the harvest that He will thrust forth labourers." But I would further submit that only in some such way as this shall we meet the difficulties connected with our village work. How, with our slender resources, can we cover the ground which falls to us? how avoid the multiplication of weak churches? how lessen the number of ill-paid and discourteously-used ministers? These difficulties—at least with regard to churches which have yet to be established—may be met, to a great extent, by the grouping of several under one pastor, who shall preach to each on successive Sundays. This would afford opportunity for better, because fewer, sermons; the pastor would be more truly

appreciated, because less frequently seen—(laughter)—and more adequately supported by receiving an income from all; whilst the churches would be stronger with the strength which comes from union. But the hindrance to grouping is in the paucity of lay preachers to occupy those pulpits of the circuit from which, in his turn, the minister is absent. If grouping is to be adopted, our number of lay preachers must be greatly reinforced. (Hear, hear.) We would respectfully urge the need of this on our county unions for their evangelistic work. We are familiar with a church which employed an evangelist to work in one village, at an income of £30. His successor receives £100, and is supplied with a horse and conveyance; but he has the care of four village chapels, widely distant, and covers at least six times the ground, without any diminution of efficiency. We believe that by this plan our resources would go much further, better men would be secured, larger areas would be evangelised, and more efficient work obtained. But this can only be done by the aid of lay preachers. The church to which I refer sustains its evangelist by a band of twenty-five helpers, who work with him according to plan. To this we may add that larger effort in this direction could not fail of a beneficial effect on the larger churches themselves. We venture to think there is room for "a new missionary enthusiasm," and that no mission is more likely to create this than such as we plead for now, in which not only the gifts, but the personal work, of our members—and that the best work of our best members—will be required, work which would reveal unsuspected and unlimited necessities, open up new ground, and grow under their own eyes. There are churches languishing for something to do; prayer-meetings languishing for something special to pray about; there is interest in church matters languishing for want of something interesting; piety languishing because its best powers are not summoned to the help of others. The commencement of a plan of lay preaching is no panacea, but it would surely be a restoring and elevating influence. The statement of Andrew Fuller that his church was once roused from spiritual indifference which gave him great concern, and raised to a high degree of spiritual fervour, by zeal for foreign mission which was then pressed upon it, suggests itself here, not for ourselves, but for our Lord; and our Lord's world, would we undertake the work; but that work would most surely repeat its benediction on our own heads, blessing him that gives and him that takes. In closing, we may say that we are not unmindful of the difficulties which suggest themselves in connection with this subject. For instance, there is, no doubt, a fear on the part of some of an increase of what is already regarded as over-organisation. But it is surprising how little organisation is really necessary. If the work be remitted to county unions or committees of united churches, or if some large thing is devised, much machinery may be the result—and we are far from advocating this; but if each church will make its own effort, and not despise "the day of small things" as a commencement, little more is needed than the discovery of a destitute district and a quiet arrangement with a few suitable workers, and if the work be permitted to grow naturally, what organisation is necessary will grow with it in like manner. (Applause.) There is a practical difficulty in the fact that the best helpers in most of our churches are already engaged in other branches of work, and no new enterprise must interfere with the efficiency of means already blessed of God. But even where most is being done, there will probably be some on whom, for this effort, the church may fairly lay holy hands. If we will be content with small things, great not being possible, something, at least, may be accomplished, if only the maintenance of a Sabbath evening service in a cottage. Few churches are so burdened already that they could not compass that. Another difficulty presents itself in the lack on the part of many lay brethren of the necessary preparation for this work, for nothing is more essential than that only men of proved fitness should be entrusted with this mission. The churches should know whom they thus employ, that they are worthy to teach and apt to teach, and that they will teach the Gospel, that thus they may send them forth with their prayers and confidence. With Moses we cry, "Would God that all the Lord's people were prophets;" but only when, with him, we add, "and that the Lord would put His Spirit upon them"—the fruits of the Spirit first, but the gifts of the Spirit as well. This difficulty, however, may be met in great measure by a class for such instruction as may be desirable. (Hear, hear.) But there are few difficulties which will not disappear when the work is begun. Six years ago the church to which I belong had no outstation connected with it. A few young men in the congregation, desiring to do something for the rural population, sought a village where the preaching of the Gospel was needed, and in a humble way commenced Sunday evening services on the green. These were so far successful that for the ensuing winter they were continued in a farm building rented for the purpose, which has now given place to a chapel, well filled with attentive worshippers. Their zeal being fairly aroused they sought another opening, and, in time another, and then another, till now, within a radius of fifteen miles, we have no less than

ix established preaching places, with a seventh about to be commenced—(applause)—sustained by a band of twenty-five devoted workers. At one of those, a few days since, I received seven persons into church fellowship, and next week I have four to propose at another. I venture to mention this only as a proof that the effort for which I plead may be successfully made by churches which have no special advantages. Our only example, however, is that of Him whose example is at once our obligation and inspiration, and of whom it is written, "And Jesus went about all the villages teaching." (Applause.)

Mr. T. MINSHALL, deacon of the church at Oswestry, in seconding the resolution, said: There is a pressing need for earnest preaching of the Gospel in outlying districts, and of suitable lay help in meeting that need. There must be preaching, it must be earnest, and it must be the Gospel. A great many people, especially in the thinly populated rural districts, are almost, and in many cases quite, without any preaching at all, the lack of it often producing carelessness respecting it, and even hatred against it. The Gospel preached, and the Gospel lived in their hearing, and before their eyes, is their crying need. The resolution intimates that these outlying districts can rarely be visited by pastors, which must be manifest to us all, but I have a strong conviction that the enlarged interest now being taken in this matter, will incline and encourage some pastors to revise their beliefs as to the possibilities of the case. "Occasional, or more stated preaching" is referred to. I would rather have occasional preaching than none at all, but I expect meagre results unless the services are as frequent and certain in these districts as in the towns. All this points to the necessity for multiplying the number of lay preachers a hundredfold. But the resolution speaks of "mature and intelligent" lay preachers. Wise words! The extended education and increased thoughtfulness of even our rural population will cause them to be repelled by preachers who are neither educated nor intelligent. I speak this in a general way only, because I am quite aware (and thank God for it) that many earnest, warm-hearted, Christ-like, plain, uneducated men are doing, and will for a long time yet do, a work among simple-hearted, plain people like themselves, which more educated or refined preachers would fail to do. (Hear, hear.) But as education advances all round, this will be less and less the case. We must, then, have more matured and intelligent lay preachers; but where and how are we to get them? One step towards it will be the creation in the minds of all our ministers, deacons, and private church members, of a solemn, vivid, abiding conviction that isolated Independency is not scriptural Independency; that every church should be a missionary church, with outlying preaching stations, so far as possible, that every member should imbibe and cherish a missionary spirit, and exercise the gifts they possess; and that in so far as any church or member selfishly or indolently looks only upon their own things, and not upon the things of others,—in that degree will there be the absence of satisfactory evidence of that church being moulded after the Scripture model, or of that member being a consistent follower of the Lord Jesus Christ. What and where would Methodism have been to-day but for the universal and organic existence of lay preaching? Don't tell me that the mission of Methodism is to the masses, and that of Independency to the middle class. I don't believe it in the exclusive sense intended. My own experience disproves it. But if I believed that Independency precluded our making general and systematic provision for the preaching of the Gospel to the poor, the illiterate, and outcast souls, I would abandon Independency at once as a mean, inglorious, unscriptural system. (Applause.) But it is not so. Our Independency, by its freedom from external control, enables us to do good of any kind to "all sorts and conditions of men;" and our ability is the measure of our responsibility. I look at the Saviour's great commission, "Go ye into all the world and preach the Gospel to every creature;" and I find it was addressed not to apostles only, but to all His disciples. But all cannot be preachers in the ordinary sense. Yet many who doubt their vocation as preachers of the Gospel in sermons, might satisfy themselves by prayer, reading, and meditation, aided by their ministers, that this vocation is, indeed, theirs, and that they are called of the Lord to fulfil it. I have said that Christ's commission was addressed to all Christians, and Philip the deacon so understood it, for he went down to Samaria and preached Christ unto them. The Spirit of God endorsed his action, and wonders of grace were the result, causing "great joy in that city." I claim no equality with Philip, except that I am a preaching deacon like himself. (Laughter and applause.) Some of my ministerial friends here will, perhaps, be shocked when I say that I not only preach the Gospel, but sometimes administer the ordinance of baptism and preside at the ordinance of the Lord's Supper, when the services of no regular minister can be obtained—(applause)—which in village stations must often be the case. If you chide me for so doing, I take shelter under the wing of Philip the deacon, who not only preached to the Ethiopian eunuch,

but baptised him, instead of requiring, or even advising him, to wait until he could meet with Peter, James, or John, or some other apostle. (Applause.) With regard to the matter of lay-preaching I am no mere theorist. I can testify to its necessity and utility from a long and varied experience. During my life of three score years and ten, I have been a lay preacher for between thirty and forty years. (Applause.) I have had exceptional opportunities of noting the crying need of the Gospel in our rural districts, and the abundant blessings that have accrued from the labours of lay preachers, not merely among the Methodist bodies, but in our own church and many village stations. Time does not permit, or I could interest you deeply by particular cases. I belong to a church whose traditions are full of the element of lay preaching, fostered by the example and encouragement of minister after minister, resulting in the conversion of many souls, the establishment of many churches and village stations, and having a reflex influence of good upon the parent church. The preaching in the rural districts around us even seventy years ago by our ministers and lay preachers is bearing fruit in our church and elsewhere to this day. I live in a county of small towns, small villages, and hamlets, and scattered rural populations. Settled ministers close to all of them there cannot be, but at reasonable intervals of distance there ought to be such, who, with the aid of lay preachers, might bring the Gospel very near to all. But the question recurs, How are we to obtain and qualify the hundredfold more of such lay preachers whom we want to do this work? This is one way. Every Christian church should be a college, of which the pastor should be the principal. (Applause.) His aim should be as much to raise up and help to qualify others to preach the Gospel as to preach it himself. But in our churches and ministers we have the colleges and the tutors close to all the men. If all our churches and ministers did but consider the college for the preparation of preachers as much an institution of the church as the Sunday-school for the education of the young, and if our intelligent and educated and well-to-do laymen would but look their duty in the face, we should have no lack of mature and intelligent lay preachers. We have in connection with our church three village stations, and there are within a few miles of us seven or eight churches which we more or less helped to establish, which could not have been established without lay preaching, and must cease to exist except for the preaching they have, being almost exclusively by laymen. But they need pastoral visitation and care, as well as preaching. What a blessing it would be if these could be grouped two or three together under one pastorate. But to accomplish this there must be a good supply of fitting men as ministers, and a moderate stipend for their maintenance, together with some pecuniary assistance to some lay preachers with narrow means. But I am persuaded that if all our churches and their individual members can be brought to look at the matter intelligently, earnestly, and as in the sight of God, neither the men nor the money will be lacking. I have heard that some ministers are afraid of encouraging lay preachers, and are even jealous of them. I know nothing personally of this feeling—(applause)—but if it exists it is no new thing. Moses's young friend and deacon Joshua was very jealous for the honour and office of his Master, and ran till he seemed out of breath to tell him that two lay preachers, Eldad and Medad, were actually preaching in the camp, and he wanted Moses to shut their mouths. But Moses was not jealous, as Mr. New has told us. He longed that there should be as many local preachers as there were godly men in the church, or at least as many as the Lord should endow with the necessary spirit and qualifications. The right hand of the lay preacher is weakened unless he has the confidence, and approval, and kindly encouragement of his minister and church; and the left hand, if not the right, of both the minister and the church is weakened if they frown upon, or look askance at, or fail to prompt and encourage the lay preacher. (Applause.) Our county (Shropshire), like many others, is studded with State churches, and abounds in clergymen who are most assiduous in visitation, and who, by this and other more tangible means, largely succeed in preventing the attendance of the people on Nonconformist worship, while failing, in many cases, to gather them into their own. In the outlying districts it is but too manifest that great numbers are in the far country of alienation, sin, and sorrow, their condition, if not their conscious need, crying out, "No man careth for our souls." The Gospel of the grace of God, through a crucified Redeemer, preached simply, intelligently, earnestly, is the only accredited means of reaching them, and this Gospel is given to us to preach. Our eyes are now open to the necessities of the case, and the true way to meet them. The call to us is clear and clarionlike, and if we fail to listen and respond we may expect to hear the Master's voice, saying, "Congregationalism has read My commission, but has not done its part towards fulfilling it; curse ye, Congregationalism, for it has not come to the

help of the Lord against the mighty." And if the merciful Christ should curse, then, like the barren fig-tree, Congregationalism will wither away—which may God forbid! (Loud applause.)

Rev. J. HART, of Guildford: I should like to supplement the very interesting statements which have been brought before us this morning, and I do so simply with the view of giving the brethren to understand that this is a work which is rapidly extending in connection with our Congregational churches, and it is doing a good work in West Surrey, aided and regulated to some extent by the efforts of our Surrey County Union. If I may be permitted I will just make a few statements confirmatory of the representation that have been already made. The grouping of village stations into one church confederacy or the affiliation of those stations with some self sustaining church is a work of considerable difficulty and requires no small measure of pastoral carefulness. The difficulty arises from our independency; or perhaps I ought to say the abuse of our Independency too much Independency and too little common sense. It seems really possible to have too much of a good thing, and too much Independency, to say the least of it, is a very questionable good; one thing is certain it becomes, as the Church-Aid Society knows, a very costly thing; but there is this consolation, in the costliness of extreme Independency the cure may be found. Where a church creates mission stations no difficulty should be found in their affiliation with the church that brings them into existence: but where stations have existed in the form of separate churches—with pastors of their own and all the privileges and rights of an Independent church—save the ability of paying its own debts—greater difficulty is experienced. The disestablishment of any church, whether Episcopal or Presbyterian—as the Liberation Society knows, and as Liberal political Governments know—is a work of slow progress; but I almost imagine that the disestablishment of the Independency of some of our Independent churches is no less difficult; and this probably will be part of the work belonging to the executive of our Church-Aid Society, in conjunction with the committees of our county Unions; and as they hold the control of the grants of money which are given in aid of these weak Independent churches, the work of disestablishment becomes comparatively possible and easy. I do not say that all Independent churches can be made self-sustaining, or equal to all the liabilities of a respectable pastoral ministry, but a special aim should be to reach such a standard where it is fairly feasible. It might be a good public service rendered to the Independent body if the executive of our church-aid scheme or some ecclesiastical authority among us could be induced to issue a small tract defining an Independent church, or what its essential characteristics must be. Independent churches in England and Wales considerably diverge from each other, I do not say in doctrine, or general usages, but numerically, and in monetary ability, and I should like to ask some authority in our ranks questions like these: Is it essential to an Independent church that its entire membership should regularly assemble in one building for Christian purposes? Is it essential to an Independent church consisting of twenty members, less or more, with a corresponding general congregation, to have a salaried pastor for whose support the church is able to raise some 7s. 6d. a week, or at the rate of £20 a year? And to maintain this manner of Independency is it a proper thing and a Christian thing that other Independent churches should annually contribute a supplementary grant of, say, £50 in aid of this ministry, not in order to make the minister socially respectable, but simply to preserve him from the necessity of an application to the Board of Guardians? (Laughter.) This must strike one as a very beggarly order of ministry, and at the same time as a very costly order. I do not assert that such a style of Independency ought not to exist. There may be circumstances in which the application of public money to the amount suggested may be a Christian duty and a wise economy, but the instances ought to be of a special and exceptional character. The case supposed may be extreme. That is granted; but I am not sure that the supposed case is not equalled in more than one instance. I am simply asking the question, Is this order of things necessary to the maintenance of Independency? Suppose an attempt is made to alter this order of things, is that attempt an interference with our principles as Independents, and if it be interference is it right and Christian? A fourth question is important—viz., Does Independency mean the right of one person, a strong-willed person, a socially ambitious person, a person who does not concede to others what he claims for himself, a person whose name may be called "Diotrephes," who has the dominating spirit of Diotrephes, who is without sensitiveness to the feelings of others, as Diotrephes was—is it right for such an one to exercise the functions of his strong will over other wills—more Christian it may be, but less assertive than this man's will—secure a following, split up a church just able to maintain itself in respectability, and institute instead two rival weak churches, with a legacy of bad feeling which generations will not be able to forget, and thereby necessitate the sustenance of two weak

churches where only one respectable church ought to have existence? Is this order of things in harmony with a legitimate Independency? or is it competent for some other party to interfere in a case of this kind? and who are the parties to do it? Is there such a thing as a confederated Independency—a united Independency—or what may be called a district Independent church, consisting of any number of preaching stations all joined with one common centre, in the same town it may be, but at different points of the town; or within a circumference of say six miles, less or more, in the rural district around—is an order of things like this consistent with an orthodox Independency, or is the essential principle of Independency violated? May the members of an Independent church assemble for worship in different places, in different buildings, in cottages, in hired rooms, in reconstructed barns or workshops, in chapels, or on village commons, or under the shadowing foliage of stately trees when the weather is favourable—may all this be done by one church, and still be orthodox in its Independency? Such a church may require more than a pastor, it may require two such ministers, not equal in all respects, one gifted after this manner, another gifted after another manner, but lovingly united in one Christian partnership, and subordinated in all things to the mastership of one Lord. Such an order of things involves a necessity of varied ministries, as varied as existed in the days of the apostles, which have in many instances become completely obsolete in connection with the general action of our Independency. As an illustration of the fact I may be permitted just to quote a few statistics from the last report issued by the church with which I am associated. We have been engaged in this work for the last twelve or fifteen years, and I find that about ninety persons worshipping at the several stations are members of the Guildford church. Week evening, cottage, and temperance meetings are held according to announcement made on the previous Sunday. We have a station at a place called Tangley, three miles distant from the parent church, where there is a morning attendance of about 120; another station at Cart Bridge, five miles off, where there is a morning attendance of 140, and 180 in the evening; another at Shamley-green, five miles off, where there is an evening attendance of sixty; another at Ryde's-hill, two miles off, with an attendance of seventy; another at Blackheath, about three miles off, with an attendance of twenty; another at Normandy, five and a half miles off, with an attendance of sixty; another at Mewrow, with an attendance of fifty; another at The Mount, with an attendance of seventy; another at Sutton, with an attendance of thirty; another at Perry-hill, with an attendance of thirty; another at Compton, with an attendance of twenty-five; and another at Littleton, with an attendance of forty. We have Sunday-schools at five stations, with an aggregate of 450 children. The adult congregation altogether amounts to 755.

The resolution was unanimously agreed to.

Rev. Dr. NEWTH (who had arrived during the discussion and taken the chair) said as the Tuesday meeting was held at Westminster, he, acting on the principle of "Go not from house to house," had gone there again, under the impression that the meeting would be held there. (Laughter.) As chairman of the Union he had been presented with a handsome copy of Dr. Waddington's "History of Congregationalism," extending over the last thirty years, and he took this opportunity of calling attention to the very laborious and self-sacrificing work which Dr. Waddington had carried on for some years past. He had met with but scant encouragement, and it would be an act of justice and kindness to do whatever in them lay to induce others to purchase the remaining stock of that and the preceding volumes.

THE SUNDAY-SCHOOL CENTENARY.

Rev. JOHN HUTCHISON, of Ashton-under-Lyne, moved the following resolution:—

That the assembly cordially sympathise with those who are specially engaged in celebrating the centenary of Sunday-schools; and it devoutly thanks God for the great service which Sunday-schools have rendered in promoting knowledge and religion among the English people; and that it earnestly hopes that the centenary celebrations will have the effect of moving the Churches of all denominations to extend the Sunday-school system to adapt it to the changes which have recently taken place in regard to elementary education, and to engage in its service a larger number of the members of the Churches who are qualified by their age and culture to teach others.

He said:—There can be no doubt at all that this resolution will meet with hearty acceptance from the ministers and delegates of the Congregational Union of England and Wales. And yet, sir, there is some danger lest on this very account the subject should not receive that careful and earnest consideration which its importance really demands. About its principal assertion there cannot possibly be two opinions. There can be no doubt at all that Sunday-schools have rendered great service in promoting both knowledge and religion among the English people. It appears from published statistics that millions of children and young persons

gather together from week to week, that hundreds and thousands of teachers are engaged in their instruction, that thousands of members are added to our churches from [the Sunday-school, and that where Sunday-schools have not Christianised they have enlightened and civilised multitudes of our fellow-countrymen. But statistics by no means convey an adequate idea of the greatness and grandeur of this work. There was an item of information in that admirable report of the Church-Aid and Home Missionary Society that struck me as being of special interest—a report that I am sorry so few of the delegates listened to—(hear, hear)—a report that was fitted to stir every one of us in the great work in which we are engaged. That item was that in the aid-receiving churches of the country during the past year about £4,000 was expended in the maintenance of the Sunday-schools connected with those aided churches. We are extremely careful to present statistics of our poverty; we have no general statistics as to what is expended by our churches that do not receive aid, but if connected with these comparatively small societies in humble circumstances there was this large amount laid out, we may gather some idea of the sum expended among our churches in carrying on Sunday-school work. But even facts connected with the money spent on our buildings and with the management of these institutions,—and statistics would serve no real purpose here because, on the one hand, they would fail to convey any just idea of the greatness of the work, and, on the other hand, there is no need to bring arguments to convince us of what we are all already really convinced of—that the Sunday-school system has proved itself an immense advantage in spreading abroad religion and knowledge amongst our people,—it would be impossible to conceive inadequately the state in which we should be socially and morally and politically, but for the great power for good which has been exerted by these societies. It is not only that our Christian churches have been increased in numbers by them and enriched in their religious life; our individual, our social, our very political life has been uplifted, purified, and sweetened through the existence of Sunday-schools. And this resolution very justly declares that we sympathise with those who are directly engaged in celebrating the centenary of these schools. We rejoice with them in the origin and history in the present place and power of the Sunday-school system in the land. Those who are engaged in this work will, by-and-by, I have no doubt, have plenty of critics, plenty who are ready to play the part of candid friends, and tell them of what they think about the Sunday-school system. They will have all the writers of the daily and weekly press, and our magazines and reviews giving them their views on the subject, and very likely some of our great thinkers and philosophers will condescend to take notice of them, and in the absence of any correct information upon the subject they will no doubt draw upon their inner consciousness to describe the Sunday-school system—a very advantageous method in some respects, because it is one that enables a man to dispense with all reference to facts and to history. (Laughter.) But amid all the fierce criticism that will be let in upon the Sunday-school system during this centenary celebration, let us as servants of Jesus Christ sympathise with these men who are engaged directly in carrying out the arrangements for this celebration, and show them that we are one with them in our appreciation of the great services which Sunday-schools have rendered, and also one with them in trying to turn the occasion to very great and special advantage. For it would be a mistake to suppose that this celebration is to be merely an occasion for mutual congratulation or mutual admiration of each other on the part of the friends of the Sunday-school system. Nothing could be more deplorable than that it should be of this nature, and therefore, the resolution points in the right direction when it makes this assembly say that it “Hopes that the centenary celebrations will have the effect of moving the churches of all denominations to an effort to extend the Sunday-school system.” We are to look back, then, not to congratulate ourselves merely upon what has been done, or to suppose that everything has been done that the most eager friends of Sunday-schools have desired; but we are to look back that, by tracing the origin and history of the institution, we may make ourselves more enlightened, more resolved, and better equipped for carrying on this work in the time to come. In going back to the origin of this institution with our knowledge of what has been achieved we may make ourselves wiser, more intelligent, more devoted in promoting the interest of the Sunday-school system throughout the length and breadth of the land in the time to come. I will not stay to argue whether, as was said the other day by a dignitary of the Church of England, Cain and Abel were the first Sunday-school scholars, and Adam and Eve the first Sunday-school teachers, or whether a certain Cardinal is to be regarded as the author of this system. At any rate, it must have delighted the heart of any man who has happened to be in the Cathedral of Milan on a Sunday afternoon, and seen the aisles of the great building marked off into little squares with

curtains, and inside each square a group of persons of various ages receiving instruction in secular knowledge, and after that an earnest and hearty exhortation in regard to moral and religious things. But very little extension from the great cardinal's effort has been the result in Italy, and it would be absurd to talk of an institution which is mainly supported by unofficial persons, and inspired by their noble ambition to serve Christ, as having its origin in one that is wholly controlled and directed by priestly authority. We will not dispute either whether the Americans were before Mr. Raikes in the field of this enterprise, or whether the Scotch, who always wish to be first in everything, were really first. (Laughter.) It was well known that Welsh was the language of the garden of Eden—(laughter)—and our Welsh friends claim to be the originators of Sunday-schools. The plain, broad fact is this, that the seed sown by Mr. Raikes was the first to bear fruit and to be reproductive. (Applause.) No time could have been less likely to originate an institution of such a permanent existence and value in promoting the well-being of religion and humanity. At that time men's thoughts were occupied with the great events of the American War, and the first mutterings of the French Revolution were being heard. Education was entirely neglected throughout the length and breadth of the land. Excepting a few charity schools for the poor, and a few richly-endowed schools for the wealthy, nothing was done for the instruction of the people. Dog-fighting, cock-fighting, bull-baiting, pugilistic encounters, were freely indulged in, and Sunday was the chief day for these sports, as they were called. Well may we, therefore, join with these friends in thanking God, that in a time so dark, and amidst opposition of the fiercest kind—opposition from the clergy, from political and literary authorities, when they were told that all order would be upset, that every heresy would be taught, that families would be divided, that parents would lose all control over their children, and that the clergy would no longer be the authoritative teachers of the people—amid all these forms of opposition Mr. Raikes and the Rev. Thomas Stock, of Gloucester, had the foresight and the earnestness to found this institution, whose hundredth year of existence we celebrate. It is to us a great inheritance come down for the good of us and our children. There is not a thinker of the past but has thought for us, not a poet but has sung for us, not a patriot who has suffered and died for his country but has fought and bled for us, and those men who put their hands to this work have transmitted to us an institution which we are bound to regard as one of our most precious inheritances, to do what we can to improve it, and to hand it on unimpaired in fullest energy and power to our children who shall come after us. (Applause.) This resolution refers to the changes which have taken place in elementary education in the country, and asks that the Sunday-school system shall not only be extended, but be specially adapted to these changes. We rejoice that for the last ten years there has been a marvellous extension of elementary education throughout the land. It has been a favourite theme on Sunday-school platforms, and in Sunday-school magazines and books for some years past, to lay too much stress upon the advanced intelligence of the children that are brought together in our schools at present. It is easy, I think, to exaggerate this matter. We ought not to breathe a word against any spread of secular knowledge, nor indicate the slightest jealousy of it. We rejoice in it heart and soul, but it is forgotten that Sunday-schools have done much in the promotion of merely secular knowledge. There are men in all departments of life, as merchants, as manufacturers, as tradesmen, aye, and as Members of Parliament, who have been mainly indebted to the Sunday-school not only for their religious, but for their secular training, too. Pardon a personal reference in regard to the great schools with which I have the honour and pleasure to be associated. The fact is, that there the Sunday-school teachers have been indefatigable in promoting not only religious but secular knowledge. I have scarcely known a teacher who did not have week evening meetings with the scholars for their instruction; and when some twelve years ago schools were established in connection with the church and congregation, it was as the result of a memorial presented to the deacons and the church by the Sunday-school teachers, and out of that memorial has grown a day-school with over 1,300 scholars, and another in a purely mission district of 400 scholars—(applause)—so that there is no ground whatever for any lofty writers of sweetness and light regarding Sunday-school friends and advocates as being men of one idea, and absorbed altogether in what pertains to the directly religious education of the children. Let me only say, in conclusion, that we ought to thank God that at this great juncture, when there has been such an extension of secular education, we are not unprepared for the emergency, but have an institution ready to hand, not untried, not unproved, but grown to something like maturity, which is prepared to take up the work of the religious teaching of the young people of the nation, and by means of which not only one side of the nature of our fellow-citizens will be educated, so that they shall be made sharp-witted, and

intelligent, and fit for the business of life, but the other side of their nature, too, shall be brought out, and their moral feelings and spiritual aspirations and hopes shall be developed, and by the combination of the two we shall see growing up around us a God-fearing and law-abiding community in this great England to which we rejoice to belong. (Loud applause.)

Mr. P. F. SPARKE EVANS, of Bristol: I think that the best possible celebration of this centenary will be its improvement; and in order to indicate some idea of what the work of Sunday-schools is, I should like to quote a few figures that have been furnished by Sir Charles Reed. In 1851 there were 1,108,000 Sunday-school scholars; now there are 1,000,000 scholars in connection with the London Sunday-school Union alone. Another eminent authority says that at present there are 12,000,000 of Sunday-school scholars scattered throughout the world. In our own country the Sunday-school system seems to have spread like a net throughout the land, touching not merely the cities and suburbs, but going into every village and almost every home; indeed, wherever there is a pathway across a field, it almost always leads to a Sunday-school. I think that the class most benefited by Sunday-schools is the class of household servants, to whom we owe so much of our domestic comfort. You will rarely find the name of a domestic servant in the police reports. You know how they tend the sick, and even teach our children the very hymns and portions of Scripture which they have learned in the Sunday-school. Dean Stanley the other day in preaching in Westminster Abbey said he had lately assisted an aged nobleman (I suppose Lord St. Leonards), who told him that he could recollect the evening hymn, “Glory to Thee my God this night,” which had been taught to him by his nurse ninety years before. The class who have been least benefited are those for whom Sunday-schools were originally intended, the very lowest and poorest of all. Anyone who goes into a Sunday-school and sees the children well ordered and well dressed naturally asks, “What has become of those who are still outside?” In our city of Bristol we have established district schools for this class, but still we fail to get at them. In fact there is such an elevation when they get into our schools that somehow the school seems to creep up, and the ragged and shoeless seem to keep away from us. Sometime ago a young girl in our ragged school said to the teacher, “I cannot think how it is the young boys come after me, I suppose it is because I keep myself so clean.” (Laughter.) That shows what an elevated and purifying thing the Sunday-school influence is. As I said before, I think the best celebration of our centenary will be the improvement of our schools. We ought to find out what the ignorance of our Sunday-schools is. When you go back to your homes, let me recommend you to take a percentage of your schools as Government inspectors take percentages of classes. Ask them some questions, try and get information from them, ask them to repeat the order of the Books of Scripture, the names of the disciples, or of the twelve tribes of Israel, or to repeat any part of the Sermon on the Mount, or of the Psalms, and you will find, unless they have been to a day school, or to a school connected with the Church of England, that their ignorance is very dense. Even if you ask them to repeat the Lord's Prayer in some of our Dissenting schools, you will find that they will not be able to repeat it with accuracy. Mr. Francis Peek, who writes in the *Contemporary*, tells us that a great many children (this does not apply to Dissenting schools merely) do not know to whom “Our Father” refers in the Lord's Prayer. Now, how is it that children are so densely ignorant? We must go back to the root of the matter: it arises from inefficient teaching. We have endeavoured to rectify this in Bristol by the institution of a training class for teachers. We selected a gentleman who had been accustomed to tuition, and he gave up his Bible-class in order to take this class for teachers. We went round to the various class-rooms through the city, and picked out the best members, those who were most likely to make good teachers, and they met together every Sunday afternoon from the autumn to the spring. Through that class 600 young people passed, and they have been drafted off into the different Sunday-schools. For the first few Sundays they go through a course of theoretical instruction; they take notes which the teacher revises at home, bringing them afterwards corrected. Then he gets a class of children, and teaches them before these young people; and he is so enthusiastic in his work that on one occasion a deputation from London came into his room without his knowing that they were there. He teaches his class, he does not preach to them. That is a mistake that is often made. We occupy the pulpit and preach to these children instead of eliciting from them what we want to know. After a time the teacher takes some prominent member in the class, and gets him to take a class of young children on the Sunday, and one after another takes the same duty. In this way an admirable set of teachers is prepared. We have a separate service for children connected with our place of worship, and it is one of the most beautiful sights you can see to watch these little children, who

bring flowers with them, partly for the teacher and partly for their own amusement. It is a great contrast to being in the big chapel in some obscure corner listening to a sermon which they cannot understand. There are many aged ministers who would be glad of assistance of this kind—the assistance of a young man appointed especially to look after the young, and the training would be most serviceable to the young man himself. You cannot expect a young man from college to go at once and preach elaborate sermons, and to established congregations; but if you put him under an eminent man of God, like David Thomas, of Highbury Chapel, you will see how he will grow and fit himself for larger spheres. I wish to say only one word about elementary education. I am connected with Board schools and with a British school, and I venture to say that if you were to take six boys from the lowest parts of our city in the neighbourhood of a Board school or a British school, and six boys from any street in Clifton, the poor boys would read, write, and cipher better than the rich ones. It is a great thing to have these children coming to our schools to be taught the honesty and purity which they are expected to carry out in their daily life and in their electoral life. For, remember, there are three millions of electors in England, and seven-eighths of them are working men; the future of England, therefore, is in the hands of our Sunday-school children, and I pray to God that we may be able to teach them aright, and that they may be all taught of Himself. (Applause.)

The Rev. ANDREW REED, B.A.: I do not rise because there is any need to support this resolution; but I thought it might be suitable to express the feeling of at least one class of servants of another order, who are greatly indebted to Sunday-schools. I refer to ministers of the Gospel. Surely it is in the hearts of all of us, when Sunday-schools are mentioned, to feel how sacred are the obligations which attach us personally to the school in which, perhaps, we made our first blundering essays in attempting to unfold the unsearchable riches of Christ to the minds of the young. Sir, I rejoice to see you, my old fellow-student at college, in this chair, so worthily filling it as you did the other day. It is but a short time—at least, in our memory, though I am afraid it is longer than we wish to calculate—since we were in the suburbs of this metropolis, together with some of our fellow-collegians, Henry Reynolds, John Curwen, and dear Dr. Mullens, striving to give addresses to Sabbath-schools at the Barbican, or at Wycliffe Chapel, or some of the other churches in London. With much difficulty and anxiety and flutter of heart we made those early essays, and there, I think I may say, we learnt a great deal of the simplicity of the Gospel, and a great deal of the practical earnestness and zeal which comes upon the young man when he first finds himself face to face with others, trying to teach them. I must believe what I teach. I must think it over carefully, and pray over it, or I cannot teach it. That was the kind of feeling that animated us. And now, here are you, sir, filling this chair, and Henry Reynolds another collegiate position; John Curwen has made his mark, as you all know, by teaching the young to sing the Gospel; and dear Dr. Mullens—we all grieve in his loss, but glory in his honour—he lived to be a great and statesmanlike administrator of a grand institution, a noble missionary in himself, and dying a martyr-like death. Let us not forget that the body of our fallen hero was wrapped around in his last suffering and sorrow by the flag of the Episcopalian Church of England. Let this be a softener in some of our controversial strifes, and let us never forget the kindness and charity which are sometimes shown the one to the other. (Applause.) Sir, what would the ministry be without the Sunday-school? In the last fifty years where would have been the ministry without such schools? Ministers have been mainly brought up in connection with the Sabbath-school. I am sure I may speak of a family which, as you know, has been in the greatest degree indebted to Sabbath-schools in every form and shape. And so it is with all our ministers more or less. We learnt the first effort of Christian effort there. I recollect very well when I had the honour to represent this body among the Churches in Scotland, that some of us put a question to the students at the Theological Hall in Edinburgh as to the connection with the Sunday-school of each of these young men, and I think I may say that the proportion was eighteen out of twenty who had been teachers or scholars in a Sunday-school, and who were then devoting themselves to the work of the ministry. The Sunday-school is a kind of practical class for the ministry—a sort of normal school. You in your college, sir, know its value. You teach the theory in the college, and you also encourage the students to go forth to missionary stations, and to take the charge of Sunday-schools, and you find that when they return they are drilled and disciplined, warmed and kindled by the great glow of practical work, blended with theoretical study. This is really the proper connection of the two, and it is that which we ought to celebrate to-day. All ministers should especially feel, in reference to this centenary, the obligations we owe to this institution. Not long ago there was a small homely class in Scotland in a place

where there were very few religious advantages. It was conducted by a comparatively poor watchmaker of the name of Harvey. He had a class of from fifteen to twenty plain working men, who were gathered together from Sunday to Sunday, and out of that class there came one who is now known as an honoured minister in Scotland, Sir George Harvey, the President of the Royal Academy in Scotland for many years, and also some forty years a deacon of the Congregational Church in Edinburgh, and, last of all, Dr. Moffat, our highly-honoured missionary. (Applause.) This came out of that humble Bible-class in a very obscure locality in Scotland. These are the benefits which Sunday-schools have been conferring all over the land. I trust that we shall improve our Sunday-schools as far as we can. It would be a good thing if, in the older classes particularly, we could not only teach young people, but try to draw them out to speak for themselves, to ask questions, to state their ideas. It is not always easy; it wants a good deal of tact; but nothing is more fruitful than opening the lips of our young people, inducing them, not in the spirit of discussion or controversy, but allowing even a little measure of that kind of liberty, if necessary, and so getting at their minds, and preparing them by conversation in the class for speaking afterwards, it may be, in the Mutual Improvement Society, and then going forth, according to my dear brother New's plan, to speak at some village meeting concerning the great things of salvation. Sir, may the prophecy be fulfilled abundantly in the next hundred years to those who shall live to see it more than it has been in the past—"Thy children shall all be taught of God, and great shall be the peace of thy children." (Applause.)

Rev. G. M. MURPHY: I think we are losing one of the grandest opportunities that ever presented itself to the Christian Church in modern days for showing the true unity of the Gospel. I deeply regret that all classes of orthodox Christians are not going to unite in this centenary celebration, and I should like to suggest this emendation to the resolution, that after the word "assembly" we should say—"while regretting that all orthodox Christians do not completely unite in the celebration." You are all aware that overtures were made to the Established Church of the country, that they might, with the other orthodox Christians, join in this celebration; but they have declined, except in a very minor degree, and I do not think we ought to separate without expressing in the mildest form our feeling of deep regret that such an opportunity should be lost, and that there is not to be an absolute unanimity in the celebration of this important event. There is another thing that, I hope, will not be lost sight of. We ask in this resolution for an extension of Sunday-schools, but nothing has been said by the mover or seconder about the regret expressed in the last clause of the resolution as to the paucity of teachers. This is one of the greatest wants at the present time, and I do think we ought to give some utterance on the subject that may stimulate some members of the churches who have been living in a kind of superior Christian indolence, and have not given themselves to this particular kind of work. It is my lot to attend a large number of Sunday-school anniversaries, and I have uniformly found that a regret has been expressed by the secretary and officials that while the children are ready to come and be taught, there is a very great lack of those who are willing to impart instruction. If any deliverance can be given from this assembly on the subject, I do think it ought to be given. However, I will not say anything more on the subject; but I do think that we should in a mild way express our regret that Episcopalians and Nonconformists cannot for once stand shoulder to shoulder in the presence of the world, against infidelity, indifference, and ignorance on Christian matters. Mr. Murphy's amendment not being seconded fell to the ground.

The CHAIRMAN in putting the resolution said: Great as is the honour of being your chairman, I feel it to be a still greater honour that I am a lineal descendant of the devout and earnest man who was the first known Sunday-school teacher in the county of Gloucester. Two years ago communications were made to me by a perfect stranger who had gathered together documentary evidence establishing the fact that when Mr. Raikes's mind was exercised upon the great neglect and destitution of a large portion of the children of the community, he was sent to the cottage of the father of my father, Abraham Newth, where he saw in practical operation a solution of the difficulty which then troubled him.

The resolution was then put and carried.

THE IDEAL AND THE ACTUAL OF OUR CHURCH LIFE AND WORK.

The Rev. WILLIAM ROBERTS, B.A., of Notting-hill, read the following paper on this subject:—

The ideal of spiritual life in the individual was embodied in the Lord Jesus Christ, so that through Him it may be attained by each of His disciples. The realisation of the ideal of Church life and work is still in the future. We believe that our ecclesiastical arrangements are most favourable to the attainment

of that ideal. Certainly they are to be valued and upheld only so far as they contribute to this result. They are means and not ends. The principle that members of a Christian Church should be in vital union with their Lord and Saviour, is with us fixed and unalterable, but it allows of being effectually worked in different forms. If in anything we can be and do better than our fathers, we should dishonour their memories were we content to be simply their copyists. Should lines and methods of action suitable to their times and circumstances be unsuitable to our own, Christian liberty, wisdom, and truth demand that we should modify them accordingly.

In the ideal of our Church life and work as Congregationalists there is full scope for the harmonious blending and development of the two ideas of individuality and of fellowship. While, on the one hand, the peculiar place, qualities, and functions of the individual are not sacrificed for the sake of fellowship; on the other, fellowship is not hindered and weakened through overweening concern for the maintenance of individuality. It is in the organisation of the ideal Church as it is in the constitution of our bodily frame. Every member has its own place and work, and in the discharge of its special functions the health, vigour, and comfort of the whole are preserved. All the parts are pervaded by a common life, are subordinate to a common head, and co-operate for a common end.

Hence the testimony of the Apostle Paul, "From Christ, the Head, the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body to the edifying of itself in love." The same idea of Church life and work is presented by the Apostle Peter, when he writes, "As every man hath received the gift, so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let it be according to the oracles of God; if any man minister, let it be according to the power which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."

The gifts possessed, and the circumstances under which they are to be exercised, are alike determined by God. And in the ideal Church, each recognises his own responsibility to its head, and while not indifferent to the maintenance of his rights, is more concerned about the discharge of his duties. Liberty, for the individual and for the community, is guarded with jealousy, but mainly that there may be for all, and at all times, a clear course for faithful service to God and to each other.

As to the pastor, he feels that he is more than the teacher of the flock. The preparation and the delivery of discourses, whereby all may be instructed and established in the truth, will not satisfy him. He seeks, according to opportunity, that the different members of the flock may know him as their wise counsellor and sympathetic friend. He secures a moral and spiritual power over others by this personal intercourse, which, without it, the most profound duties, varied scholarship, brilliant sermons, and popular oratory, can never give. The ideal pastor cultivates this source of influence because his aim is to present every one complete in Jesus Christ, and it cannot be said of him, "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost."

Appointments to the diaconal office are made and accepted with a view to the general good. In all discussions, deliberations, and arrangements among Church officers, it is felt that the spiritual prosperity of the Church must be uppermost, and that it is identical with their own. By fidelity to their sense of accountability to God, both the pastor and the deacons stimulate their brethren in the path of love to Christ and of loyalty to the truth.

All the members of the ideal Church welcome occasions for public worship, and diligently improve them. They resolutely oppose the temptation to be satisfied with only one religious service a week. In the house of God, they so exercise their vocal powers that the service of song may be a delight. They yearn for seasons of united prayer, and are ready to say to others outside the Church, "Let us go speedily to pray before the Lord, and to seek the Lord of Hosts." They watch for opportunities of promoting the spiritual life of their fellow worshippers, and of leading them to identify themselves, as fully as possible, with the people of God. Should ecclesiastical preferences keep any of their brethren from becoming members of the Church, they will still be welcomed at the Lord's Supper as the ordinance which belongs to the whole Christian Church, and not to any particular section of it.

By their confidence, generosity, sympathy, and prayers, they all encourage and help their pastor in his work for God. Pecuniary contributions are cheerfully and regularly made, according to the resources at command, and the respective claims of different objects upon them. The voluntary offerings of one are not allowed to become the standard

for the voluntary offerings of another. They who have time and faculty for the conduct of evangelistic services, for the instruction of the young, for the visitation of the sick, for the production or circulation of Christian literature, or for co-operation in the working of beneficent institutions, of any kind, respond at once to the demands made upon them for personal service. No place is ever found, either for the idea of doing good by proxy or for the practice of regarding money payments, as equivalent to personal testimony for Christ.

As to parents, they wisely endeavoured to bring up all their children in the knowledge and love of God. And the Christian worker in the home, for the prevalence of family religion, is esteemed as no less noble and true than the Christian worker, whose circumstances allow of exercising direct influence for good in a wider sphere.

The sense of common dangers, wants, trials, obligations, and mercies, constrains members of the ideal Church to welcome arrangements for social intercourse. They encourage and help each other in fulfilling the work of Christianising life, in all its lawful relations and pursuits. Christian fellowship and church meetings are with them spiritual realities, whose vital force every one that becomes associated with them quickly feels. Each thinks and acts with as much care and diligence as if the health, growth, and efficiency of the whole community depended upon himself alone. While cultivating fellowship with sister churches, and confederating together for common ends, the ideal Church is ready for the works of colonisation whenever the Lord summons to it. The voluntary reproduction of Church life in destitute districts is felt to be one of the best means of preserving its own vitality in freshness and force. Collegiate institutions, too, are among the first objects that engage its prayerful interest and receive its liberal support. Thus it not only desires, but also employs, suitable means for perpetuating a succession of thoroughly qualified witnesses to the Gospel. Yearning for the subjugation of the world to Christ, it sympathises with all wise arrangements for this end, both at home and abroad; and among Jews as well as Gentiles. The ideal Church is emphatically a missionary Church. The spirit and service of each of its members are in harmony with the prayers, "Thy Kingdom come, O Lord, and let all the people praise Thee."

Spiritual affinities with other evangelical denominations prove stronger to unite than ecclesiastical differences to divide, in the great battle between truth and falsehood, righteousness and sin. And the spiritual victories of any one section of the Lord's army elicit thanksgiving and hope no less real than when the triumphs are its own. Since all hearts glow with love to the Saviour and to each other, solicitations to rivalry, ambition, pride, envy, jealousy, formalism, cowardice, and impatience are effectually withstood. "Whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it."

This sketch of the ideal of our Church life and work as Congregationalists is more suggestive than exhaustive. It is not intended to point out in detail how near or otherwise we may be to the realisation of it. Only whatever discrepancies between it and our actual life and work we may be conscious of, it becomes us devoutly to thank God for any degree of approximation to the ideal that exists amongst us. If upon our part in relation to God, we see many reasons for humiliation and shame, on His part, in relation to us, there are more numerous and weighty reasons for gratitude and hope. We certainly are not the spiritual power for good in London, in Great Britain and Ireland, in the European continent, and in the world generally, which as a Christian denomination we might be, we ought to be, we wish to be, and, may I not add, we, by God's help, mean to be. But if our purpose is not to issue in disappointment, there is one matter which imperatively demands the attention of all our churches. It is the want of a suitable response on the part of many to the duty and privilege of promoting, by direct personal influence and testimony, the universal extension of the kingdom of Christ. At meetings for Church business, for Sunday-school, missionary, and other Christian work, these friends are scarcely ever seen. It is not that circumstances justify their absence, as in the case of others, but it appears as if they imagined that it is enough for their names to be enrolled among the seatholders upon the church books, and in the lists of subscribers to our institutions. In commercial firms sleeping partners may hold no dishonourable position, but it is not so in the Church of Jesus Christ. There every one is redeemed and created anew not for epicurean ease, but for direct and earnest testimony to the holiness and love of God, that others may be benefited thereby. Merely complaining of the evil will not correct it. Neither will it be diminished by harsh judgments one of the other. It can be overcome only by the increasing power of our Lord's self-sacrificing love, working in all our hearts.

That there are manifold hindrances to the realisation of our Church ideal, must not, for a moment, distract or discourage us. For against the world's denials and caricatures of

Christianity; the misunderstanding and misapplication of Church principles; the inadequate sense of individual responsibility and of the claims of Christian fellowship; the exaggerated estimate of denominational and social distinctions; the morbid craving after novelty and sensationalism; the proneness to an ascetic or a pseudo-liberal standard of life; the danger of secularising the spiritual, under the plea of spiritualising the secular; the disposition to criticise the principles and actions of others, instead of looking carefully to the rectitude of our own; against all these and other hostile forces, we have the Word of God, the all-sufficiency of Christ, the Mediator, together with the presence and might of the Holy Ghost. Whatever the number and resources of our adversaries, we may well say to each other, "Fear not, for they that be with us are more than they that be with them."

What, then, is our most pressing want, by the supply of which our churches, both in spirit and in action, will accord with the will of God. Is it a number of general and local conferences upon the subject? There is no magical charm in these. They are not without their use, when properly arranged for and conducted, but they may easily become a waste of time and strength. Talking together about our modes of church action will do very little to help us. Plans of usefulness that are a success in one community may be a failure in another. The spiritual life of every denomination and of every church, as well as of every individual, has its own form of manifestation. Church activities which are developed in a natural and healthy way will always be more productive than any secured by forced and artificial means. Thank God, we have spiritual life; but we want the fullness of that life which has its source, nourishment, standard, and end in the Lord Jesus, that there may be the fullness of our own proper work, the glorification of Christ the Saviour, throughout the world. Our organisations, however admirable they may be, cannot give us life. They may determine and utilise its expressions, but they can neither create nor increase it. For the fullness of healthy, spiritual life, both as individuals and as churches, we want the fullness of the Holy Ghost.

It was because the first witnesses to our risen and glorified Lord were filled with the spirit that their testimony was distinguished for its force and fruitfulness. And in order that we may use them aright, whatever our circumstances or our gifts, we all need continually the fullness of the Spirit, because He abides with us, thus to take possession of all our minds, and to fill them with His grace, it is said "Be ye filled with the Spirit." It becomes us to pray on for this blessing that its enjoyment may be a normal and not an exceptional experience. Let it be so, and there will be a more vivid consciousness of our filial relation to God, through the Lord Jesus Christ. In principle and in life we shall be assimilated to the beloved Son. Our habitual delight will be in the word, the worship, the will, and the work, of our heavenly Father. In all the relations and engagements of life we shall study to magnify Him. Then, also, there will be a more vivid consciousness of our relation to each other as brethren. The sense of sonship and of brotherhood will so prevail in each church as to make it in the noblest sense a family, wherein the prosperity, the honour, the trial of one will be felt to be the prosperity, honour, and trial of all. The actual will then correspond with the ideal; both in itself and its influence upon the world. Loving solicitude for the children who disown their Father, repudiate His authority, complain of His ways, and abuse His gifts, will constrain to all brotherly endeavours for their salvation. Earnest pleadings with them, accompanied by fervent prayers for them, will be followed by the richest spiritual results. The moral wastes will then become as the Garden of Eden for beauty and fruitfulness. Filled with the Holy Ghost, and each and all will be full of knowledge, wisdom, faith, and righteousness, for He is the Spirit of Truth; full of courage, enterprise, resolution, and endurance, for He is the Spirit of Power; full of meekness, forbearance, sympathy, and noble-mindedness, for He is the Spirit of Love; full of hope, praise, gratitude, and cheerfulness, for He is the Spirit of Joy; full of believing, persistent, and prevailing prayer, for He is the Spirit of Devotion. The fruit of the Spirit, in richest clusters, would appear on every branch of the true vine, and as individuals, churches, and a denomination, we should most abundantly glorify God and benefit the world.

There is nothing new, beloved brethren, in all this. Yet special reference to a familiar truth, in present circumstances, may invest it with new power. It seemed to me a thankless exercise to dwell upon manifold defects in our church life and work. We all know, feel, and deplore them. It is a more urgent requirement to consider and use the effectual remedy for all faults, because the provision for all excellencies. Coleridge, you may remember, speaks of admitted truths that have lost their power, and become bedridden in the dormitory of the soul. If the truth concerning the need, the possibility, and the benefit of the fullness of the Spirit, should be thus circumstanced in any of us, may the living Lord now say to it, and to any other primary

trust in the same condition, "Rise up and work."

With the truth thus vitalised and energised in our own spirits, we shall cherish habitual dependence upon the Holy Ghost, habitual confidence in Him, and habitual responsiveness to Him. Then we should experience, in all the churches, increasing manifestations of His presence and might. All we are, and think, and say, and do, would be according to the mind of the Spirit. Intellectual, moral, spiritual, social, and pecuniary power, now latent, would be exercised for Christian ends in a Christian way. We should become to others attractive and assimilative centres of life, light, righteousness, love, freedom, progress and peace. In growing numbers our fellow men would say to us, "We will go with you, for God is with you." The Lord hasten it in His time! And unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto Him be glory in the Church, by Christ Jesus, throughout all ages, world without end, Amen.

The Rev. Dr. PARKER: It appears to me that in connection with the actual working of our Congregational churches, in some cases, too much is expected of the minister. And, notwithstanding what we have just heard about the thankless exercise of finding fault, I must call your attention for a moment or two to one or two things which strike me as being utterly out of harmony as between the ideal and the actual in the life and work of our Congregational churches. Now and again we hear of a minister who has failed. It is said of him that he made a great failure here or there. Before I can accept that verdict regarding any brother, I must make inquiry into the circumstances of the case. I am not one of those who can instantly, and without reserve, fasten the responsibility of a failure upon the minister. Suppose a young man to settle over a long-established, but considerably reduced, church. Of course he goes to his appointment with new ideas, and with an ample programme. He is anxious to try his own methods for the revival of the best energy and the extension of the best services of the church. Looking into the matter carefully, he puts down his suggestions, and lays them before the office-bearers and counsellors of the church. He proposes, it may be, a little redistribution of the pews; it may be a new or larger organ; it may be a little abbreviation, or brightening, or popularising of the evening service; it may be that advertisements should be used a little for the purpose of making known the new ministry and its intents and methods. But having laid all these suggestions before his counsellors, they encounter them one and all as new-fangled notions, as savouring a little of sensationalism, as being opposed to the best traditions of the good old place. And the young man thus thwarted, discouraged, unable to work according to anybody else's method so well as he can work according to his own, relinquishes the position, and goes up and down the body with the reputation that he has failed. Sir, I solemnly ask, "Who has failed?" And I as solemnly answer, "The deacons, the advisers, and counsellors of the church have failed." It is not common justice to any man to receive his suggestions with that kind of negativeness of feeling and utter languor which amounts to positive hostility, and then to blame him for having failed. Give him an opportunity of showing what is in him. Let him try his own methods: watch him as critically and carefully, as you please; but do give some liberty to the individuality of the man, and he will be the first to admit, with bitterness and regret, that he has failed, if success should not happily attend the labours he has put forth. On the other hand, where the suggestions and propositions of a minister are met with cordial sympathy, and are worked out wisely by the counsellors and leaders of the church, I would not credit the minister with the whole of the success which resulted, but I would say this is the result of Christian co-operation; this shows what could be done by the spirit of brotherhood; and I would point other churches to what has been done in that particular instance as an example and stimulus to themselves. Then is the minister always treated with due consideration on the part of those who have invited him to his new position? Are there men of means, and station, and good repute, who, having secured put their man in the pulpit, withdraw some ten miles into the country, and leave him to do as well as he can in the new situation? Is it true in Congregationalism, or is it only in the organised sects that men go far down into the country and lure, and woo, and beseech, and entreat, and secure their man, and then, having locked him up in the pulpit, go and take a house twenty miles down in the country, where they can have a little conservatory, and just paddock enough to feed a jackass in. (Laughter.) It is that kind of opposition or difficulty that I myself fear most. It is the paddock that I cannot get over. (Laughter.) Only let some of our families know that their children can have a playground thirty feet by twenty, and that just next door there is a nice little paddock, and what becomes of the most luminous and inspiring ministry in the whole body? I put this rather in the form of a question than in the form of a direct statement. Something is really due to the man whom you have invited to a position.

He ought, at least, to have time given to him, with the old friends of the place to see what can be made out of it. Now, I have been in circumstances somewhat like those I have described, and I am bound to say that, but for the steady standing by me of those who first came to seek me from my old position, I could not have done, however little it may be, what has been accomplished in my ministry in this city. (Applause.) I want to say that the more distinctly lest it should be felt that I have made any personal references on my own account, or on account of any brother who is present. I am looking now broadly at circumstances and possibilities and at human nature, and I am pointing out a possible danger in the direction which I have just indicated. But our ministry must, whatever else it does, preach to the times; that is the plague of it. (Laughter.) I want to preach to the times; but I find the term is limited, and that only one definition is accepted. If I buy a very long whip and scourge the Agnostic at every service, then I am preaching to the times. The Agnostic is not there; but what does that matter? He will never hear of the whipping which I administered to him; but of what consequence is that? Let the Agnostic consider himself whipped by a man who preaches to the times. (Laughter.) Jesus Christ preached to the times when He bearded the religious teachers of His age; when He said to the men of highest repute amongst his contemporaries, "Hypocrites, ye are as graves which men walk over and are not aware of." I want to preach, not to the controversies of Christendom, but to the hypocrisies of Christendom, the cajolery, the cupidity, and truculence of Christendom. I want to preach to all that is false in our commerce, and trade, and political adventures and programmes. Where there is one man in the congregation who has read the last ten-and-sixpenny attack upon the indestructible bastions of Christian truth, there are twenty men who tell lies, who indulge in sharp practices, who are known to be the players of nefarious tricks, and I want, as one of your number, to preach so that my pulpit shall be hot as an oven to such men, and should burn them when they come near it. They would be pleased if I would continue to scourge the absent and invisible Agnostic; but I prefer to let him alone, and to address myself to the people who are present, and not to the geniuses who are absent. (Laughter.) I believe that there are persons who acquire intellectual direction, and I will not be forgetful of their presence and of their necessities. But there are men amongst us who like our political sermons to be preached on a Wednesday evening when they are not present. (Laughter.) There are persons amongst us who would like the minister to denounce false weights and measures at the Thursday evening service, when they are not there; to scourge the Agnostic on a Sunday, and to preach upon practical matters on the week evening, when those to whom the exhortation would apply are otherwise engaged. (Laughter.) Is it possible that there are many men amongst us who have ventured to speak about the political corruption of recent times, and have been made to suffer for having done so? Is it possible that there are men amongst us who really hardly dare sometimes to say all that is in their mind, and upon their conscience, lest they should give offence to some Christian hearer. I would venture to say, Preach to their times, but see that you are preaching to the actual necessities of the day; to the interests of those who are immediately listening to you, and who can understand by looking within themselves exactly what you mean by every practical reference. Now, sir, having ventured to point out these discrepancies between the ideal and the actual, I will venture to say, with the reader of the paper, that after all it is a great matter that we are earnestly striving after the ideal; and that, whilst it is permitted to us in this assembly to find fault with ourselves, we would instantly bind ourselves, I believe, into a defensive army, if anybody outside ventured to whisper one word against us. Let it be understood, therefore, that this is a family matter, and that we are speaking freely and frankly, with the hope of removing some of the abuses that may prevail amongst us. If, as honest men, we endeavour, day by day, to do our duty, always trying to make the ideal and the actual harmonise, then, I believe, when God is pleased to send a plentiful rain upon His inheritance, we should not be forgotten, but should have our share in His refreshing blessing. (Loud applause.)

Mr. SAMUEL FAIR: There is one advantage in these meetings, that they give an opportunity for laymen to express their sentiments, and that they are not altogether swamped by the clerical element. In reference to the ideal of Congregationalism, I think it has a permeating influence affecting all the denominations connected with Christianity. At the meeting of the Church-Aid Society, Mr. Lee told us that there is every probability, when the Church of England is disestablished, that there will be a levelling, and that instead of its being helpful, it may really be a hindrance; that it may be a means of our losing many of our members; that if there is an evangelical ministry in connection with the Free Churches of England, our young people may associate with them as well as they can now with the Dissenting denominations. Some years ago I was in America

and during the time I was there I joined Mr. Beecher's church. That gentleman takes great notice of all who come, and no sooner had he shaken me by the hand than he said, "Have you been accustomed to any religious work?" I said, "I have been connected with a ragged school;" and accordingly he said to Dr. White, the superintendent of the mission, "Here, doctor; here is another victim for you." (Laughter.) No sooner was my name given in, than I was appointed to take part in the Sabbath-schools connected with the Plymouth Mission. Now, let me say to ministers that they can hardly be too careful in making their week-day services sufficiently interesting. Those who come to them are generally men who are anxious to be spiritually-minded, men who deny themselves, men who have many duties connected with the world, and they feel that those duties create a kind of worldliness in them, and that the Sabbath services do not supply all which they need. Then let me remind you that social, theological, and political matters are intertwined, that they cannot really be divorced. You cannot thoroughly be a Christian without being interested in the locality of which you form a part, and the great nation of which you are a member. If you want good subjects of the State they must be good servants of God.

The Rev. T. MIRAMS, of Derby: It may seem out of place for young preachers to appear here, but I take it that the object of these meetings is that both young and old, by mutual interchange of view and feeling, may encourage each other's work and strengthen each other's spiritual life. I am here, not to ask your indulgence, but because I feel that the Congregational, and, therefore, the ideal, minister, will be prompted by that sympathetic and brotherly nature, which will give free indulgence even to a younger brother in attempting to offer a few words upon this subject. For, to my mind, this question is a most vital one to our young ministers. I had a vision, as a young man at college, anticipating my future sphere of labour. I dreamt of a church in which there would be ever reigning the principles of Christian life, and peace, and joy; where young men and women would be going forth labouring for Christ; where men of wealth would fill the storehouses; where holy hands would ever be lifted up in prayer. But student days have passed, and with them the vision also. I come in contact not with the ideal, but with the reality. I have a clear conception of what the ideal Church should be, and I have a very clear and precise knowledge of what the real Church is. Now, I presume, we shall all agree that the Congregational Church is the ideal Church of Scripture, and I think that the ideal Church is very well portrayed in the early chapters of the Acts, and that there are four distinguishing characteristics of that Church in which we fail to-day. That Church was a united Church; it was a self-sacrificing Church; it was a praying Church; it was a missionary Church. And, sir, is it too severe an indictment for me to say to-day that in these four characteristics our churches do very seriously fail? Of course, as a Union, we are united, but taking our Independent churches as they exist individually, is there that spirit of unity, oneness of purpose, oneness of aim, oneness of desire in the extension of Christ's kingdom which existed in the early Church? And then, what do our churches know of self-sacrifice? I know that our wealthy men give largely, and that some give at a sacrifice; but, what do the majority of our members know of giving as a sacrifice, denying themselves that the Church may be enriched, and that the ministry may be sustained? I know a Congregational church in which there is a very wealthy gentleman, and when the minister began his ministry, as a young man, he said, "Our former minister was a man with a family, but this young man will not require so much; I will therefore lower my subscription by one-half." But the young minister developed into a married man, and a family man, yet the wealthy man did not see the need of returning to the old amount. Now, is this the principle that prompted the early Church? What church would prosper where there are men like that, with influence and power among the members? I say that no minister, however earnest his zeal, however true his love, however faithful his work, could overcome such influence as that. We want more of the spirit of self-sacrifice resting upon our churches. Then the early Church—the ideal Church—was a praying Church; and now behold we find that our prayer meetings are being given up. Why? Because of the social contingencies of the day. The early Church had nothing coming in between the members of the Church and their prayers. Her prayer was her especial strength. It was only as the early Church prayed that she received the blessing, and I fear it is because our churches have ceased to pray that we lack the blessing. To my mind, we have the remedy for all our woes in our own hands, and our remedy is in our prayer. We speak about requiring the fulness of God, the fulness of the Holy Spirit. That can only be received as we pray for it. And now is it not a common thing for our two week-evening services to be merged into one, the prayer meeting to be given up, and one

service held for the whole week? Is that a healthy spirit? (Cries of "Yes" and "No.") When the church ceases to pray, I wish to know, as a young man yearning for the sympathy of prayer in my church work, yearning to receive the fulness of the blessing of God, what is to be done? I feel that we, as young ministers, have a right to demand from our churches that they should sustain our hands by their prayers, and I do say that we have a serious indictment to bring against our churches that they have ceased to pray. (No, no.) Then the early church as a result of its self-sacrifice, as a result of its prayers, was a missionary Church. Some of our churches, I know, are missionary churches; but the resolutions we have passed this morning urging upon us to encourage local preachers and Sunday-school work are the best evidences that we are lacking in this respect, that we are not missionary churches as we ought to be. If we can but copy more the ideal in the unity of the early Church, in the prayers, in the self-sacrifice, and in the mission work of the early Church, then will the prophecy be fulfilled, and our Congregational churches as the ideal churches, will go forth "Clear as the sun, fair as the moon, and terrible as an army with banners." Applause.)

The Rev. E. S. BAYLIFF, of Bristol: I think there is an unintentional misrepresentation in what has fallen from our brother's lips. There are many churches that have but one service in the week, but that is a service in which there is prayer offered as well as an address delivered. I believe that in most of the churches where that system is adopted two or three prayers are regularly presented to God, as well as an earnest address delivered by the minister. I refer to this because I know that statements of this kind frequently go forth, and are dwelt upon and criticised by writers of other denominations, especially the Church of England. I am acquainted with some of the writers in the *Rock*, and one or two in the *Record*, and I know how they would delight to lay hold upon such a statement as that Congregationalists are giving up their prayer meetings. I am sure our friend did not intend to misrepresent, but there is a danger, if his statement is allowed to go forth without some correction.

A MEMBER from the body of the hall asked if Mr. Bayliff had given up his prayer meeting. ("Order," "order.")

Mr. BAYLIFF: We have constantly a Sunday evening prayer meeting and week night services, when three prayers are regularly presented to God, as well as an address delivered.

The Rev. G. S. INGRAM: Our friend who addressed us seemed to think that there were no prayer except at prayer meetings. I believe there is not a genuine member of any of our Congregational churches who does not daily offer up a prayer both for the minister and for all the organisations connected with the Church bearing on the extension of the kingdom of Christ.

Mr. STAINES: In the church with which I am connected, we have found it desirable to have the prayer meeting and the weekly preaching service alternately. It has been found, as in other places, difficult to keep up two week night services, but by this arrangement we sustain a fortnightly prayer meeting and a fortnightly preaching service. I recommend this arrangement to friends who are in any difficulty in this matter, because we have found it, after trying several plans, the most satisfactory.

Mr. G. HASTINGS: Perhaps I may be permitted to refer to the line which we follow in the suburban church of which I am an officer. For some years past we attempted, without success, to keep up two meetings, one on the Monday night for prayer, and one on the Wednesday night for preaching. We have had a change in our pastorate within the last eighteen months, and since that time we determined to change our only remaining week night service from the Monday evening to the Thursday, when our members are less absorbed in the secular duties of life than they are at the beginning of the week, and when they realise a deeper spiritual want than they do immediately after the services of the Sabbath. Our service is now a combined meeting for prayer by our church officers and members, with an address by the pastor, when he is present, or the presiding deacon for the time being. We have by this change realised spiritual growth and a happy spiritual experience. We realise that there is a specific duty attaching to the worship of God between the intervals of Sabbath services, and by coming to understand how it is within our power in God's sight to govern and control some of the unfavourable circumstances of life, thus realising that God is willing to help those who help themselves. (Applause.)

The Rev. G. S. BARNETT, B.A., of Norwich: I am not going to make a speech, but I rise simply from a sense of responsibility lying on me to emphasise, as distinctly as I can, the statement which Mr. Bayliff has just made, that we did not accept the account which Mr. Mirams has given us of the spiritual condition of our churches as in the main a true one. I do not for one moment mean to accuse Mr. Mirams— I know him well and respect him greatly—of misrepresenting the spiritual tone of our churches; but I do say, without intention, he has taken a pessimist view of it to-day,

and I should not be faithful to my experience of the Congregational churches of England and Wales if I did not publicly state here to-day that it is not true that our churches have utterly failed according to the impression which our friend's speech would give us. There are churches and churches, doubtless; and we all know how prone any man is, from passing personal experience, to take a gloomy view of the spiritual state of our churches; but I really do not know a man, even among our most distinguished preachers in the Congregational body, who would be justified in standing on this platform and saying, "I know that the Congregational churches of England and Wales have failed in unity, in self-sacrifice, and in the spirit of prayer." Some of us have had the happiness of labouring for many years in the Congregational ministry, and we could tell of churches where the old apostolic spirit of unity is still present, and still cherished; we could tell of churches where the spirit of prayer is still poured forth among the brethren; and though we require greater things of them, larger spiritual gifts than they possess, we see with thankfulness to God, not a lessening spirit of prayer, but a deepening spirit of prayer amongst them. And, more than this, many of our young ministers could tell of heroic examples of self-sacrifice amongst the officers and members of our churches for the sake of the Lord Jesus Christ. Now, unhappily, we have enemies who take a delight in holding up the seamy side, whenever they have the opportunity, of our church life; and to-day, if it went forth from this platform that we accepted the statement of Mr. Mirams, we should not hear the last of it in England for the next twelve months. One word more. Just in proportion as we ministers say that our churches ought to exhibit this lofty ideal of church life, let us remember that we ought on our parts, as ministers, to exhibit the loftiest ideal of Christian consecration to the Master's service. When a minister is filled with the spirit of Christ—such a spirit as my dear friend Mr. New has exhibited in his paper this morning, or as Mr. Roberts has shown in the admirable paper he has just read—when we are filled with the spirit of consecration in our ministry, that spirit is contagious, and it rapidly spreads from the pulpit to the pew, and we shall not have then long occasion to complain that our churches are paralysed and cold, or wanting in self-sacrifice for the Master's sake. (Applause.)

THE COLONIAL AND IRISH EVANGELICAL SOCIETIES.

The Rev. W. M. STATHAM, of Canonbury: Apart from the pleasure of moving the resolution entrusted to me, I should have been personally sorry, as a member of the Congregational Union, that our talk this morning should be all about ourselves; for really, as a religious body, we should have been falling into the evil we have been denouncing in connection with individual churches. I remember the time when Thomas Binney used to stand up for us at our great meetings as the advocate of our colonial work, and to speak with an emphatic eloquence—the eloquence of personal belief and love; and if only another man like Thomas Binney could be sent out as a deputation from our Union, it would have a wonderful influence, and charm, and power over our sister churches across the seas. Mr. Brett has, perhaps, the most beautiful picture in the exhibition this year, called "Britannia's Realm." It is a lovely bit of colour, but it is all sea. Now, thank God, Britannia's realm is not all sea, or I should not like to live in it. (Laughter.) It extends beyond seas, and we ought to know a great deal more than we do of the progressive work of our churches in Canada and Australia. If we meet together as a Union, and forget to speak loyal, loving, and inspiring words about this work, will it not prove that we have lost heart in the work that our fathers laid in olden times? Now, looking upon our work in connection with the two societies, permit me to say, first, in connection with the Irish Society, that we are in no less than a terrible plight. Do not disguise from yourselves the fact that the dissolution of the three societies has left the Colonial Missionary Society and the Irish Evangelical Society—I say it with accentuation and emphasis—in a terrible plight. Their funds are declining, and there is a tone in their reports that I am sorry to observe. One society commences with the question, "Is the society doing the work for which it was established?" while the other begins by asking, "Is the Colonial Society worth preserving?" Now, you will admit that is a very minor key to commence a report with. If there ever was a time in which we ought to be faithful to Ireland, the present is that time. I know the conditions of the problem are very difficult. I rejoice with all my heart to read of the 173 Protestant churches that have been planted in Italy with so great success, and with their loyal men who are preaching the Gospel of Christ. But looking to Ireland, where are we? Ultramontaniam in Italy is very different from Ultramontaniam in Ireland. In Ireland you have made Roman Catholicism a patriotism; in Italy the patriotic feeling of the nation is against the Church. The question for us and for our churches to-day is, Are we going to forsake

Ireland as taking our part among the great evangelical communities? It would be unworthy of our traditions, it would be unworthy of our relations to those brothers who are bearing there the burden and the heat of the day. But the question is, What is to be done? The Church-Aid Society naturally and necessarily occupies a prominent share in our sympathies; but some measure must be devised by our churches, and that speedily, whereby there shall be a collection for Ireland; for unless our brethren appeal from their pulpits for Ireland, the sympathies of our churches will die out in connection with the evangelistic work carried on there by our forefathers. I do not care how successful the Church-Aid Society is at home; if we slacken our work abroad the Nemesis of selfishness will come upon us for having forgotten those who are in serious plight in a sister land. So far as our colonies are concerned, I wish our dear friend who knows so much about them had to address you—I mean Mr. Cuthbertson—a name very precious to us—(applause)—and I do not believe there has been a household amongst us for the last few weeks in which that name has not been breathed again and again before the throne of heavenly grace. I apprehend that there is no more difficult work than that which we have undertaken in Canada. I read that plucky and brave little paper, the *Canadian Independent*, which is kindly sent by post to many of us, and I am surprised at the earnestness with which our brethren are carrying out the work there. We received a legacy of Ultramontaniam in Lower Canada that few English people understand. When we took over Canada we took over some of the established rights of Romanism, and to-day you cannot teach English in one of the public schools there. French is the only language allowed to be taught, and that is the barrier that keeps them from passing into Protestant feeling and evangelical teaching. I was told two or three days ago, by Dr. Maynard, of the Tract Society, that few of the Congregationalists or Baptists of England understood the terrific influence of the Ultramontane power that is brought against us in Canada. We shall be shamelessly false to our own Protestant traditions if we do not care about these things. I know that Protestantism is not a popular name just now; but it is better to hold fast to the principles of Protestantism when they are unpopular than to speak in a dilettante way of those things as belonging to the past. They do not belong to the past. Next week you will read in the newspapers of the work that is going to be carried on in France, and you will see that the old battle is not over yet. I am not prepared to say anything upon that just now. (Hear, hear.) A gentleman says "Hear, hear." I suppose he is afraid of having some pressure put upon his political feelings. I have said what I had to say upon that subject before; and I should not be ashamed to say it again, if necessary. I do not revoke anything that I have said; but now, as a matter of taste, I deny myself reference to matters in which I am personally interested for the sake of the intensely loyal feeling I have to the colonies, and to the young brethren who have gone out there, sometimes in the splendour of a great name, like that of Thomas Jones, and sometimes as lesser constellations that are forgotten. I would not have you to forget that there are brave men who go out to preach the Gospel in the prairie and the forest and far away places, who demand your sympathy, your help, and your prayers. There is a great work to be carried on; and it would be a sad result—Mr. Hannay would be the first to say so—if the success of the Church-Aid Society was purchased by any loss of prestige or success to the Colonial Missionary Society, of which he was so long the honoured secretary, and to the Irish Society. The resolution which you are asked to adopt is one of sympathy with those societies. That sympathy would appear a cold one unless we can, during the next year, carry forward some method by which it may be manifested. I am not prepared to suggest one. In my own church we have never cut the Siamese Twins, and we have never had a special collection for the Church-Aid Society. We have had the usual collection for the three societies, partly in sympathy with the beautiful traditions of the past, and partly because we did not know how to get in another collection, having one a month already. We felt that it was not a fair thing that the Colonial Missionary Society or the Irish Society should suffer until we were in a position to say that they could be dealt with fairly and honourably, notwithstanding the extra help given to another society. I beg to move—

That the assembly, having in view the termination of the agreement according to which the three societies commonly designated "British Missions" made a common appeal to the churches, and the special efforts made on behalf of the Church-Aid and Home Missionary Society, and anxious that the Colonial and Irish Evangelical Societies should suffer no disadvantage from the change of method, cordially commends these societies to the continued and more liberal support of the churches.

(Applause.)

The Rev. A. ROWLAND, of Crouch End, seconded the resolution. He said the singularly unfortunate history of this resolution, I think, is quite a sufficient proof of its

necessity. Again and again, as most of you know, it has had to make way for subjects which were believed to be far more important than it, and I think that is an outward and visible sign of what has been going on in diocesan meetings and in vestries in the past. But we have been considering the necessity or the possibility of having a collection for these two societies. I do not think anyone who has read the report or who heard Mr. Statham just now will deny the fact that the condition of these societies is so very serious as to demand immediate attention, and unless we are to land ourselves in a condition of bankruptcy, or give up the work altogether, it seems to me that as Christian churches we must undertake a great deal more than we have done. (Hear, hear.) No doubt the alteration which has been made in the way of soliciting subscriptions from our churches has had something to do with this. When a man has been accustomed to ride on a tricycle, and then suddenly finds himself on a bicycle, and the machine is going down hill, the probabilities are that he will rapidly come to grief, and will want the sympathy, perhaps the sticking-plaster, of his friends. (Laughter.) So it is with regard to these two societies, whose claims I have to bring before you. I think, in the first place, we ought to admit that we must none of us be prepared to adopt the financial system that unhappily has been popular in certain sections of society of late. We have had a plan recommended by the highest possible authority for eluding the payment of the year's debts out of the year's income. There has been an attempt to allow the debt to increase more and more until some braver and stronger man came in. And I am sure we all heartily rejoice that so far as national affairs are concerned this miserable Micawberism has come to an end, and that the braver man has appeared. (Applause.) But if we applaud that principle in regard to national affairs we must try to act on it in regard to ecclesiastical and religious affairs, and in whatever way the appeal be made by these two societies, I hope we shall be prepared to do something to help our brethren in distant countries as well as in Ireland, in the onerous work they have undertaken in the Master's name. In reference to Ireland I think I ought just to call your attention to this fact, that the sacerdotalism which unhappily prevails there is, to a very large extent prevailing in England, too, and that that has had an indirect influence upon a certain section of English society which has developed in a very extraordinary way. For example, I do not think our English society would have been so disposed as it has been lately to tolerate high-handedness in the conduct of national affairs; I do not think we should have seen, as we have seen so often in the days that are past, a willingness to submit to the control and almost the tyranny of one single individual in political life and in many other ways had not sacerdotalism been exerting a disastrous influence in our midst. It is there above all our places that we have to fight this great conflict out with priestism, and I believe we shall succeed if only, instead of abusing the men and misrepresenting their principles, we are prepared to set before the Irish people nobler forms of Christian life. (Applause.) Now, just one word in regard to the Colonial Society. I think that Mr. Statham has well put it that it would be very unfortunate if the Church-Aid Society, under the influence of the enthusiasm and eloquence of our friend, Mr. Hannay, were so to enlarge itself as to overshadow and destroy these lesser societies. Although they are feeble members, they, nevertheless, are necessary, and I believe we very often overrate the ability of our brethren in the colonies to provide for themselves. I think there are very weak and struggling townships in which it is impossible for the Christian people to provide for the sustenance of the minister, or the erection of a small place of worship, and the result is a neglect of religious worship on the part of a great number of settlers. I believe that if we are going to save our fellow-countrymen out there from practical irreligion, if not from downright infidelity, we must begin at the very beginning, and undertake the work at once. It seems to me while we are talking and resolving, or not resolving, a great number of nations are rapidly springing up into being, and the character of those nations is being formed, and if we leave this to a future time, I believe our children will find that the time, has passed for undertaking, with any degree of success, the work in which we might be engaged to-day. There seems to be logical force in that law that if an injury comes upon any creature or being during its time of growth that is practically an irreparable injury. If a man is crippled when he is a child, or if a tree is injured when it is a sapling, the injury, so far as work in the future is concerned, is irreparable whatever care you may take of that plant or that man. Now, let us remember that the future of our colonies, so far as their material prosperity is concerned, will be magnificently bright. I think we ought to thank God that the future destinies of this world will practically be in the hands of an English-speaking people. (Applause.) But we must remember that the question whether they will be God-fear-

ing Christian men and nations practically depends upon ourselves. I believe that the day will come when, if we are able to saturate these nascent nationalities with a love of Christ and with a love of man for Christ's dear sake, we shall be able to see in the future a kingdom such as this world has never yet seen. I do not think that by-and-by we shall have taxation crippling and crushing the energies of the people; we shall not see these great standing armies that are draining the very life-blood from the nations. (Applause.) We shall not have these great wars, sometimes so unjust, and always so cruel. I believe the time will come when righteousness and peace will be established together, and Christ will take to Himself His power and reign. Because I believe that the colonies will aid more than anything else in this, and because we can formulate and develop their Christian character, I have the greatest pleasure in seconding the resolution. (Applause.)

Mr. JAMES SCRUTTON, in supporting the resolution, said: I feel that it is of vital importance to the societies named that we should not be contented, as is often done, with passing the resolution, but that action should be taken upon it if the object we have in view is to be accomplished. As treasurer of the Irish Evangelical Society I have had to notice for some years that our income is diminishing. Last year we lost £180 upon the amount received from British Mission collections below the previous year. For some years we have endeavoured to make our expenditure in accordance with the work which laid before us, but the result of that has been that we have gradually accumulated a debt which now amounts to £1,400, and in the position we occupy as trustees of the funds placed in our hands by the churches, we feel that we must not in the future work so much in faith as we have done hitherto. We are quite aware that the work we have in hand in connection with Ireland is not so popular as some other branches of Christian work. Ireland presents its difficulties to the statesman and to Christian workers who are endeavouring to work for its benefit; and if, in addition to the difficulties which we have to experience, we are also crippled by very limited resources, our position is not an enviable one. Questions have been raised with regard to the heavy working expenses which arise in a small society like this. I may say that if the work for which we exist is kept in view—the spread of the Gospel in Ireland, and the part which Congregational churches ought to take in it—our committee will be ready to enter into conference with any friends as to the most wise means of carrying out that system. It has been suggested that the time has or may come when we should work more under the wing of the Church-Aid Society. No difficulty will be found on our part to wisely consider this question. I cannot feel for a moment that the Congregational churches will wish to give up work in Ireland. The principles which we have heard advocated from the platform this morning forbid it. The work there can present as strong claims on the sympathy and support of our churches as the work of the Church-Aid Society to which reference has been made. If it be true, as is often urged, that the support of weak churches is a desirable thing, that the population is gradually moving from them into the towns, that remark applies still more strongly to Ireland, for not only are there weak churches there which need support, and not only is the population moving into the large towns of Ireland, but into the large towns of England, and emigrating to America and the colonies, and if that which we have heard in connection with Sunday-schools is true, that education of youth is desirable for its influence upon their future life and the future life of others, it must be true that we are wisely spending our energies and money in seeking to spread religious knowledge in the weaker districts of Ireland as well as of England and other parts of the world. I hope, then, that our friends will feel the vital importance of carrying out this resolution by continual support to the societies which are named, while at the same time we may consider the wisest means of employing the money entrusted to our care. (Applause.)

The Rev. SAMUEL PEARSON, M.A., of Liverpool: I rise from a deep sense of duty to support the resolution which is now before the assembly. I had the honour some few years since of being the delegate of this Union to the Congregational Union in Ireland, and I think that one defect of the arrangement which we make with our Irish brethren is this, that when the delegate is sent he is not asked on his return to give an account of his stewardship. (Hear, hear.) I have been waiting for some years to be asked to tell you what an enjoyable time I had in Ireland. (Laughter.) I had a smooth passage over—that was a very good beginning—and I found the most warm and fervent welcome, not on my own account, because I had never trod that sacred land before, but on your account and the Irish Congregationalists take a deep interest in the English Congregationalists, and value their sympathy. I can testify, from the observation which I was able to make at that time, that our brethren are doing a most important work in Ireland, and a very difficult one. They are performing the difficult task of "holding the

fort." and I think that we ought to give them all the aid, and the sympathy, and the practical help that we can. (Applause.) Then I rose to make another suggestion, and I am exceedingly glad that the suggestion has fallen from the lips of Mr. Scrutton, because I think it comes with very great weight and authority from him. He referred to the expense of carrying on the work in Ireland, and I believe that we pastors feel that, and I have no doubt that the business men in our churches feel it much more keenly. I hold in my hand the report of the Evangelical Society for the last year, and I find that about £2,200 was raised by subscriptions and collections, and that it cost over £800 to collect that £2,200. I think we pastors feel that with so many demands made upon our churches, we have to look a little carefully at these things before we allow them to come before our churches, and that such a state of things is not altogether satisfactory. (Applause.) I, for one, do not grudge the small amount which is given to those who engage in the noble work of these societies; but I think the day is not far distant when we must see these societies amalgamated altogether, or else coming under the shadow of the Church-Aid and Home Missionary Society. (Applause.) They can be worked far more economically, and what is more to the point, I believe that they would command the sympathy and the practical help of our churches far more than they do now. I wish to say that our churches are burdened with the multifarious claims which are made upon them, and I think that we might, as churches, meet these demands by setting apart one Sunday in the year to make a collection for our denominational societies. No doubt, when divided amongst four or five societies, the sum would be exceedingly small. But if all the churches throughout the country did it, I believe that our denominational societies would be effectually supported. I rose from a sense of duty to speak of Ireland, because "I have been there, and still would go." (Laughter.) About the colonies I know nothing at all, except from what I read; but I am sure that the demands of the colonies upon us are equally great with those of Ireland. (Applause.)

The resolution was unanimously carried.

THE BURIALS QUESTION.

Rev. J. G. ROGERS, B.A.:—As I have not a speech to make on the resolution I am going to propose, I should like to say one or two words on the resolution that has been passed. As I have been sometimes told that I do not cherish the most cordial feeling towards the Irish Evangelical Society, I am bound to say that the fact which my friend Mr. Pearson has just stated is amply sufficient to justify any such sentiment. I want to take this opportunity of expressing my individual opinion. My agitations all go on outside; I never agitate inside the denomination, otherwise I should say that inside the denomination we had better reverse the policy which we have carried on outside. Outside we have utterly smashed the policy of the "consolidation of co-operation," but inside I think it is eminently desirable that we should introduce and carry it out to the fullest possible extent. We have got too many secretaries. ("Hear, hear," and laughter.) There is no mistake about it, and we had far better try what we can do to give greater strength and efficiency to the hands of one or two. Now I do feel this about the Irish Evangelical Society. As it is at present it is a simple discredit to us as a denomination. We ought either to take it up and work it thoroughly as men who mean it, or we ought to drop it. It seems to me as if we did not know our own minds on the subject. We keep it on, and yet we do not support it. We have no right to treat either the society or the secretary or the agents in Ireland to that kind of lingering and suspended vitality in which they are at present; therefore I earnestly urge the committee, and perhaps a committee of the Colonial Society, too—to take counsel together as to the way in which they may put these two societies—I take them as remnants of the old British missions—before the churches so as to obtain efficient support. I do not want these societies to become subject to the provisions of the Burials Bill, of which I am about to speak. We do not want to inter them; we want them to live. We might have been in a different position to-day; we might have been in a condition of things in which it would have been necessary for us strongly to assert our own views in relation to an alteration of the burials law. We are now in the position of a victorious party—(applause)—we can afford to be perfectly generous, but I am anxious that we should insist upon the Government being strictly and absolutely just. There was a time when this question might have been settled on the basis of a graceful concession. If the clergy of the Church of England had come to us and said, "We are prepared to fight you out to the last"—as of course they will, and I honour them for doing it—"as to the right of the nation in the churches or in the churchyards; but we will not have that fight around the grave of the dead, and on that point we will simply exercise Christian charity, and receive you as brethren," this controversy might have been

settled years ago. But they chose to make it the battle-field on which the question of Disestablishment was to be fought. Again and again they have said that the whole right of the nation to the property would be settled by the decision which was come to in relation to the burial-grounds. Well, they have fought, and they have lost, and now they must bear the consequences. (Applause.) It is utterly impossible, of course, that we should accept any compromise. I do not see what compromise is possible, but if there was a time for compromise that time is past. The resolutions which were proposed in the House of Lords by Lord Harrowby and which were carried by the House of Lords in opposition to the wishes of the prevalent majority, and the indirect opposition, too, of the wishes of the Ministers of the Crown, and in the face of the Conservative sentiment of the country clergy, were rejected. They might have formed the basis of a settlement, but we cannot go back simply to those resolutions now. We want Osborne Morgan's Bill—(applause)—and we want Osborne Morgan's Bill carried out to the fullest extent. (Renewed applause.) We do not ask for payment for our services: that is not the ground on which we wish this question settled. (Hear, hear.) We have not served the Liberal party; we have served principles; we have no right to ask for payment from the Liberal party; we should have worked for the principles whoever had been the party, and we do not want payment, but we do want right and justice; and I think we must make it clearly understood at the very time at which the Cabinet may be sitting in deliberation upon this question that our ground is clear and distinct. We mean to be in relation to these national burial-grounds precisely on the same terms as the clergy of the Established Church. (Applause.) I know there are various other questions introduced. For example, the clergy suggest that if we are to have a right to enter into the national graveyards and our ministers are permitted to perform the Nonconformist service there, then the clergyman should be exempted from the necessity of officiating at the burial of some parishioner whose life may not have been of the purest and of the best. There is no equality between us in that matter. The relation which the clergyman sustains to his parishioners is a relation which is created by law, a relation on which he prides himself, a relation in which he must accept the responsibilities, unpleasant though they may sometimes be, as well as the privileges. The clergyman comes into my parish, visits amongst my congregation, tells them that they belong to him, and they are all his parishioners alike, and if he makes the claim and the law sustains him in it, then he must accept the burden which is connected with it. It has nothing to do with this question of religious equality. He can free himself from the obligation whenever he likes—at least the Church can. Let the Church cease to be in profession the Church of the nation, let it take its position side by side with us on terms of absolute equality in all things, and then this obligation will cease; but this kind of one-sided Disestablishment, which would release them from all their burden and retain for them all their privileges, is one I am quite certain Lord Dundreary would have said "No fellow could understand"—(laughter)—and which certainly in the present state of things no party is prepared to accept. (Applause.) Our duty as Nonconformists is simply to maintain that now, when the principles of Liberalism, which I understand to be the abolition of all invidious, odious, and unjust privileges between man and man—(applause)—are in the ascendant, one of the first things that is to be done is to abolish this unjust and this painfully offensive and oppressive enactment, which prevents us from having our proper place in the burial-grounds which belong to the nation. I therefore move—

That this nation rejoices that the accession of a Liberal ministry to power opens the prospect of an early settlement of the long standing controversy as to the admission of Nonconformists to the national burial-grounds; and expresses its confidence that the Government will, as soon as the state of public business will allow, introduce a measure which shall meet the reasonable and equitable demands of Nonconformists, demands on which it is impossible for them to admit of any compromise, for the carrying out of the full principle of religious equality.

(Applause.)

Rev. G. S. INGRAM: I have great pleasure in seconding this. I do not see why we should be placed on a different footing from our friends in Ireland and Scotland, where there is perfect religious equality in the graveyards; and as one who has had some difficulty in fighting the battle of the graveyards, I have the greatest possible pleasure in seconding this resolution.

The resolution was unanimously agreed to.

The CHAIRMAN pronounced the benediction, and the proceedings terminated.

Mr. George W. Bahr, a Liverpool ship-owner, who was the Liberal candidate at Preston at the General Election against Sir John Holker, but was unable to take any personal share in the election owing to absence from England in ill-health, died on Sunday, at his residence in Liverpool, in his fifty-eighth year.

THE WAR WITH THE JESUITS.

LETTER FROM DR. PRESSENSÉ.

THE religious conflict in France is becoming daily more serious. It is certain now that none of the unauthorised religious bodies will ask the sanction of the Government, and submit their statutes for its approval. All of them make common cause with the Jesuits, hoping in this way to spread the agitation through the whole country. An attempt, more chivalrous than wise, was made the other day in the Chamber of Deputies by a young Catholic Republican deputy, who raised the question of the legality of the Decrees of the 29th March. This deputy, M. Lamy, is a man universally esteemed. From the earliest days of the Republic he has taken his place among its most steadfast and devoted defenders. Whenever he has spoken, he has made his mark. He is a man of rare and rapidly growing powers, eloquent, noble-hearted, and supremely conscientious. He represents the department of the Jura, where opinions are very advanced, and there is a strong opposition to clericalism. He knows well that he risks his seat by the attitude he is taking in relation to the ecclesiastical policy of the Government. His courage and disinterestedness are, therefore, worthy of all praise. His speech on the 3rd May was quite equal to his reputation. We only regret that he should have taken up an untenable position in disputing the legality of the decrees. His subtle arguments could not stand against the evidence of facts; and the curt, unpolished statement of the keeper of the seals—M. Cazot—overthrew all the brilliant but unsubstantial creation of M. Lamy's eloquence. M. Lamy asserted that the laws requiring that corporate bodies should be authorised by the State—laws which date as far back as the French Revolution and the first Empire—are abrogated by the fact that our present penal code was drawn up at a later date. M. Cazot demolished this argument by referring to formal votes of the Chambers under the Restoration, and under the reign of Louis Philippe, which, long after the publication of the penal code, declared that the old legislation on the subject of the corporate bodies was still in force, and that the Government had the right to put it in operation. Moreover, the penal code itself, by its article 293, places all societies under the sanction of the authorities, and M. Lamy is quite in the wrong when he says that the religious bodies present none of the dangers of ordinary associations, because their members live under one roof. It appears to us that he had better have approached the question from some other side. Two courses were open to him. He might, while recognising the existence of the laws against the Jesuits, have asked the Government why it should disturb these from their long slumber, especially at a time when there was no urgent necessity for doing so, and he might have shown how perilous it was for a new Government, still in its first and tentative stage, to arouse such bitter controversies and deadly strife of parties. It is possible, however, that this position would not have been the wisest to choose; for the Government might have replied that the controversy was not really of its originating. For the last ten years the Ultramontane party has been incessantly either in a state of open warfare or of secret conspiracy against existing institutions. I think M. Lamy would have done well to lay the chief stress upon one point, which he only slightly touched in his address, though it formed a prominent feature in the order of the day proposed by him—I mean on the demand for a new law in relation to corporate bodies, which should take the place of the old statutes. I am persuaded myself that this would have been the best course under the circumstances. The Republic might in this way have avoided following in the track of previous Governments, notorious for their illiberal character. It might have done away with the unfair advantage enjoyed hitherto by religious corporations over their lay fellow-citizens. It might further have embodied in the new law such measures of precaution as are necessitated by the encroachments of the clergy, especially in relation to the disposition of property; for it must be borne in mind that ecclesiastical property always tends to assume the character of mortmain, which is wholly incompatible with our laws. For my own part, I should have infinitely preferred, as I have said, a complete revision of the laws on this subject, to the resuscitation of the laws of the first Revolution and of the Empire.

In order to judge fairly the merits of the conflict now being carried on in France, we must bear in mind that the relations of Church and State are still regulated by the Concordat concluded by Napoleon I. with the Papacy in 1802. I deplore this system as deeply as any one, but it must, nevertheless, be recognised as a fact. The Concordat granted certain important privileges to the Catholic Church—namely, public recognition and a liberal share in the budget, while as an equivalent it laid certain restrictions on its independence. One of these restrictions is this very prohibition of unauthorised religious bodies apart from the regular subsidised clergy. It would be obviously unfair to retain the advantages of a compact like this while repudiating its obligations. If the Catholic Church were to denounce the Con-

cordat and surrender its share in the budget, it would be entitled to demand, as in England and America, full latitude for the organisation or development of the religious orders, due regard being had to the institutions and laws of the country. But it is not lawful for it to advance this claim so long as it still wears its gilded chains. And not only does it still submit to these, but it broadly declares that they can never be broken, and repudiates the very idea of separation from the State as a monstrous iniquity, the abomination of desolation. It is none the less plain that it has taken a course which may well lead to this result, and that very rapidly. This is, in my view, the logical and inevitable issue of the present struggle, especially since the French Episcopate has espoused absolutely the cause of the Jesuits. Within the last six weeks every bishop in France has issued a charge, affirming that the Catholic Church of France could not separate itself from the unauthorised religious bodies, and that it was prepared to defend them as its own flesh and blood. In this way the Church of the Concordat allies its destinies with those of religious bodies proscribed by the Concordat. The representatives of the State are therefore driven to the conclusion that the Concordat no longer fulfils its end, that it is no longer a guarantee for the civil power, and that the State would be very unwise to continue to maintain at its own expense, the army of its enemies. I know that many of our present rulers, especially the most influential members of the Government, like M. Gambetta, evade as far as possible this conclusion, in the hope of yet finding, under the present system, some means of keeping the Catholic Church under their own control, and in dependence upon the State. But this is altogether a chimerical hope; and when the final issues present themselves—as they soon must, under the strong pressure of clerical passions—the Concordat will be utterly demolished by the force of Republican opinion. This movement has, indeed, already begun among the more advanced section. For my own part, I should not be surprised if the new elections in 1881 should hinge, in great part, on the question of the abolition of the budget of worship.

In this way that separation of Church and State which the wise and prudent have hoped to adjourn indefinitely, will become a prominent feature in the future policy of France, and will assert itself only the more emphatically because of the efforts made to postpone it; for the decree of March 29 had no other object than the resuscitation of the Napoleonic order of 1802.

When a question is fully ripe, as this is, all efforts to hush it up must fail, and those who most dread it are often those who do the most to render it instant and inevitable.

E. DE PRESSENSÉ.

TESTIMONIAL TO REV. JAMES BAIN.

ON Wednesday evening, 5th inst., a deputation, consisting of Revs. John White and Richard Partner, Messrs. James Spence, William Cleland, and Stephen Hicklin, waited on Rev. James Bain, Straide, County Antrim, to present him with a testimonial on his retirement from the active duties of the ministry. Owing to the very feeble state of his health the presentation was made privately in the manse, where Mr. and Mrs. Bain, surrounded by their children and grandchildren, together with Rev. W. J. Bain, Bilton; Rev. W. M. Morrison, Belfast; and Mr. Wesley Kelly (who had an unanimous call from the Straide church) received the deputation. Rev. J. White presided, and in a few well chosen remarks referring to the long and useful pastorate of Mr. Bain, introduced the object of the visit. Mr. Hicklin read the address, which was accompanied with a cheque for two hundred and fifty guineas, "contributed by members of your own church and congregation, your brethren in the ministry and friends in Ireland, England, and Scotland, all of whom admire and love you." The address is on vellum, very beautifully illuminated, having a view of Straide Chapel, and is "signed, on behalf of the subscribers, by Robert Sewell, chairman of the Congregational Union of Ireland; John White, Belfast; Thomas R. Wilson, Sligo; Osborn R. Bergin, Cork; Committee; and Stephen Hicklin, Belfast, treasurer." Mr. Bain's reply was read by his brother, after which Revs. W. M. Morrison and R. Partner and Mr. Spence added their testimony as to the esteem and affection entertained for this old and venerated minister. Mr. Bain has laboured in Straide for a period of forty-three years, during which time he was not only the pastor of the church, but the friend and adviser of the people of all denominations in the surrounding districts, in things temporal as well as spiritual. His removal will be severely felt by the Congregational church, and will be a severe test of the strength of the attachment of its members to Congregational principles. Mr. Bain was a representative of Independency in Ireland, and a counsellor to all the churches. He was well-known through England and Scotland, and the cause of his retirement will be heard with regret by his numerous friends. It is to be hoped his life may be prolonged, and that he may enjoy a season of well-deserved repose with his wife and daughters, who have so earnestly helped him in his noble work.

Conference of the Society for the Liberation of Religion from State-patronage and control.

PARTICULARS relative to the appointment of DELEGATES to the CONFERENCE to be held in London, on THURSDAY and FRIDAY, June 10 and 11, may be had by application to "the Secretaries," 2, Serjeants' Inn, Fleet-street, E.C. Appointments should be notified not later than May 31.

Ragged Church and Chapel Union.

4, TRAFALGAR SQUARE, CHARGING CROSS.

THE ANNUAL MEETING of the above society will be held in EXETER HALL (Lower Room), TUESDAY evening, MAY 25th, 1880.

Colonel J. W. P. SANDWITH will take the chair at seven o'clock. The following gentlemen will take part in the meeting:—Rev. R. C. Billing, Rector of Spitalfields; Rev. Burman Cassin, Rector of St. George's, Southwark; Rev. W. Frith, of Gunnersbury; Rev. W. Tyler, of Mile End New Town; Rev. W. P. Inaley, Rector of Christ Church, Watney-street; Rev. G. M. Murphy, of Borough-road; Captain J. Smith.

China Inland Mission.

THE ANNUAL MEETING of this MISSION will be held in the CONFERENCE HALL, MILDENHAY-PARK, on WEDNESDAY, MAY 20th. The chair will be taken at 3.30 by THEODORE HOWARD, Esq., and at 7 by J. E. MATHESON, Esq. The Rev. A. M. W. Christopher, M.A., Rector of St. Allgate's, Oxford, the Revs. D. B. Hankin and Arthur Hall, M. Wyllie, Esq., R. N. Cust, Esq., Captain Smith, Lord Radstock, and others may be expected to take part. B. BROOMHALL, Secretary.

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THE Nonconformist and Independent.

(Combining the Patriot, Nonconformist, and English Independent.)

THURSDAY, MAY 20, 1880.

THE GREATER EASTERN QUESTION.

It is curious and significant that the very first question which the GLADSTONE Cabinet had to take up belonged to that fertile mother of troubles, the department of foreign affairs. Mr. GLADSTONE already has upon his shoulders, as Premier and Chancellor of the Exchequer, a burden under which most strong men would move a little wearily; and, as if that was not enough, he has, in a measure, been forced to play Lord GRANVILLE's part for the moment, and has done a very good stroke of business, indeed, for the Secretary of State for Foreign Affairs. Lord GRANVILLE will find his position and work a good deal simplified by the written assurance that Austria seeks no further extension to the South-east at the expense of the moribund Ottoman Empire, which he has drawn from the Austrian Ambassador; and an important step has been gained thus early towards the solution of the far graver form of the Eastern Question, which is rapidly hastening on. The BEACONSFIELD Cabinet had to settle, in concert with the European Powers, what was to be done with some outlying provinces of the Empire which the Porte was no longer able to retain in its allegiance; the Liberal Cabinet will have to settle the question, in the same European concert, what is to be done with the Empire itself, when it can no longer maintain its hold on any one of its European provinces, and when the last sigh of the Turk must be breathed over peerless Constantinople.

For ourselves we feel nothing but gratitude for what are so freely called Mr. GLADSTONE's intemperate speeches in Midlothian, and for the strong remarks upon Austria and her EMPEROR, which have called forth the curious correspondence which has recently been given to the world. No one who recalls the words of the now celebrated speech, in which Lord SALISBURY announced profanely the Austro-German Alliance as "glad tidings of great joy," can question that he and Lord BEACONSFIELD, at any rate, were prepared to regard a considerable movement of Austria to the South-east with satisfaction, as raising a substantial German barrier between them and their bugbear—a Russian advance on Constantinople. It becomes increasingly evident that their dread of Russian ambition was so exaggerated—we may almost say morbid—that they were really blind to the very grave danger with which the concert of Prince BISMARCK with Austria, threatened the future development of the provinces which the Turkish rule has blighted for ages, but which, in the atmosphere of freedom, are capable of becoming some of the most fruitful and prosperous regions of the civilised world. In fact, they care nothing for the provinces, and nothing for the Greeks. They cared only to beat back Russia, and were only too glad to get Austria to the front, and to see her place herself firmly in Russia's way. And the language of Lord SALISBURY, and the likelihood of the case, produced a very deep impression on the mind of the more thoughtful and far-seeing Liberal statesmen, and led Mr. GLAD-

STONE to take it for granted that a considerable extension of the Austrian occupation was decreed. And so we believed it was decreed, until the Liberals achieved their victory. Then all was changed. Then Austria had no desire to extend her occupation—nay, she rather deprecated the advance she had been compelled to make, and she desired ardently to act in entire concert with the Western Powers. We are deeply thankful for the assurance; but we cannot help wondering how much we should have heard of it, if Mr. GLADSTONE had not uttered in such imperative terms his significant warning, and if Austria had not known that in such a cause he was the man to resist her grasping ambition even to the dire extremity of war.

A great step, it seems to us, has already been taken towards a righteous and permanent settlement of the great Eastern Question, which is the next thing which will occupy the European Powers. Austria has been led distinctly to disclaim any designs upon any part of the dying man's inheritance, and the question is left open as to the best arrangement which can be proposed to secure the peaceful development of some of the most industrious peoples and some of the most fertile lands in the world. We speak of this larger Eastern Question as impending. It seems to us that nothing but natural or wilful blindness can fail to note in the Ottoman Empire the signs not of decay, but death. Western Europe has got it so thoroughly into its head that the Turk must be kept at Constantinople to keep any one else from going there, that it fails to realise the truth that it is only a dead effigy, and not a living Government, which by the united jealousies of Europe, is being kept there now. Even so cautious and calculating a politician as Lord DERBY has committed himself to the judgment, which from his lips means a great deal, that "Turkey is no longer capable of being upheld or rescued, and the sooner it ceases to exist in Europe, so much the better will it be for the peace of the world." The truth is, that Lord DERBY has been interviewed by a correspondent of the Vienna *Allgemeine Zeitung*, and his views on many important points have been successfully extracted. He seems to have submitted himself with much meekness to his tormentor. The correspondent was considerate. He offered to go down to Tunbridge Wells to interview his lordship there. But, like the coon in the American story, who saw the muzzle of the rifle of a dead shot covering him as he deposited himself in the top of a tree, and cried out, "Don't shoot, Cap'en, I'll come down," so Lord DERBY troubled himself to come up to London to meet his interviewer there. He was, of course, asked his views about all the great questions of the day. He seems to have answered with great frankness, and to have said about most of them, as might have been expected, just what everybody knows. But on the one point of the expulsion of the Turks from Europe, his expression of opinion seems to us to have a real importance. Of course he speaks for himself alone, and has no responsibilities connected with either Government or party to bear. Lord DERBY is, perhaps, the most entirely detached man of mark in England. But he is by temperament and habit singularly cautious and conservative in the old sense—that is opposed to change; and yet he sees that a change so radical as the removal of the Turkish Government "bag and baggage" from Europe, would be greatly for the good of Europe and the peace of the world. Now, when a man like Lord DERBY publicly commits himself to such an opinion, to which his large experience at the Foreign Office and perfect knowledge of all the secrets of European diplomacy lend peculiar authority, we may depend upon it that the event foreshadowed is not far away.

The position of vantage which the GLADSTONE Government occupies for the settlement of this greater Eastern Question, consists in their entire freedom from the illusion which has possessed every English Government until now, that it was essential for the protection of the interests of England in the East that the Turk should be maintained at Constantinople. This was the one key to Lord PALMERSTON's Oriental policy. And it is but fair to say that there was a good deal to be said for it in Lord PALMERSTON's days. At any rate, the experiment was worth trying, whether the Turk was capable of being regenerated by Western influences and Western ideas. The experiment has been tried, and has failed dismally. The folly of the Tory Government was in not recognising that it had failed. They committed themselves to a hopeless enterprise from the first. Mr. GLADSTONE has the open eye to see the facts as they are. He will approach the question with a full recognition of the fact that the Turk can no longer be taken into account in the settlement of South-Eastern Europe. This really amounts to a revolution; it is an entirely new point of departure; and the issue to which it

inevitably tends is clearly foreshadowed in Lord DERBY's significant words, "The sooner that Turkey ceases to exist in Europe, the better will it be for the peace of the world."

THE DISARMAMENT PROBLEM.

THE circumstances under which the Peace Society has just held its annual meeting have naturally infused a fresh spirit of hope and confidence into its proceedings. The honoured name of the chairman reminds us of the long years during which "peace principles" have lain under the undeserved reproach of fanaticism and impracticability. But Mr. FIRTH and Mr. ILLINGWORTH are representatives of a new generation of legislators, for whom the best hopes of humanity are bound up with a speedy realisation in practice of the main political doctrines of the society; while Mr. HENRY RICHARD is an abiding proof that belief in the possibility of a general disarmament is consistent with all the practical qualities essential to Parliamentary success. If we agree with the speakers that the accession of the GLADSTONE Administration to power is favourable to the hopes of the society, it is not from any notion that the abstract principles believed to be held by some of its leading members would be accepted, unless very exceptionally, by Ministers. But it is only justice to the society to point out that its object is not so much the inculcation of abstract principles as the accomplishment of a practical reform. If nations will only agree to try arbitration first before they fight; and if they will put out of the immediate reach of kings and potentates the instruments which make recourse to war so often the line of least resistance, Mr. PEASE and Mr. RICHARD will care little what sense or what nonsense is imported into the hackneyed phrase of "peace at any price." And even if it be too much to hope—as we trust it is not—that any adequate steps will be taken by the present Ministry to abate the insane extravagance of national armaments, at any rate, we are not alone in our confidence that the spirit in which they will deal with international questions will be adapted to allay irritation and to promote mutual trust. It will certainly not pander to Imperial selfishness either at home or abroad, but will move the European commonwealth to present a united front to the serious difficulties which, under the policy recently followed, would have infallibly brought about a general war. It is not only the name of Mr. BRIGHT—though that is a tower of strength—which inspires this confidence. There is not a member of the Cabinet who would not be convicted of the grossest inconsistency if a contrary course were followed. And the manly courtesy of Mr. GLADSTONE's foully-slandered letter to Count KAROLYI is a proof that, under his presiding influence, no coward fears of misinterpretation and no petty vanity, either personal or national, will be allowed to interfere with the best construction that can be put upon the declarations even of suspected Powers.

Mr. RICHARD's intended motion on the subject of international disarmament naturally occupied the attention of Tuesday's meeting. It is easy to ridicule his proposition as ideal and impracticable. But if a *reductio ad absurdum* be the proper test of what is impracticable, that is precisely what a fate stronger than Jingoism, Chauvinism, and Junkerism combined is actually applying to the present system of an armed peace. The practice of keeping enormous standing armies on the mere chance that they may be needed is really a novelty distinguishing the nineteenth century of the Christian era. The Roman Empire in its proudest days, and when occupied in constant wars, never kept up a permanent force equal to the German army on its "peace footing." An Oriental despotism of ancient days exhibited, it is said, the spectacle of a million men on the march. But this was the utmost effort of a madman's vindictive pride, and such spasms were usually the prelude to ruin. In the feudal times a rude agriculture and a sluggish commerce allowed farmers and labourers to leave home for a few months' fighting, and to return without any general loss to society. But never before in the history of the world has such a proportion of men as that now required by European armies and navies been regularly and permanently withdrawn from peaceful labour, and maintained for purposes of destruction at the cost of industrial communities. The argument in defence of the abuse is that war has become a science, that its engines are pieces of subtle machinery, and its manœuvres complicated movements, which alike demand soldiers long and continuously trained. But why has war grown so complicated? Simply because civilisation has become so. And the injury done to the elaborate organisation of modern life by the enormous drain of existing armaments is greater than was ever done to the rude societies of an earlier day even by perpetual war.

It is hardly ten years since the military system

of Germany so dazzled the world by its triumphs that even English patriots of a certain school sighed to think that universal military service was impossible here. The patience and self-sacrifice of a people who had subordinated all considerations to military strength were effusively applauded. Descendants of the constituents of the Long Parliament condescended to glorify the German preference of military supremacy to constitutional freedom. Even the advantages of general education were principally seen in the superior facilities for skirmishing order afforded by the intelligence of soldiers who sometimes wrote their home letters in Latin, and occasionally in Sanscrit. But those times seem a long way back now. A starving peasantry, discontented artisans, the spread of socialism, the rush of emigration, amid wild and desperate remedies of coercion and retrogression that complicate all evils, are now recognised as the legitimate and inevitable fruits of a military system out of all proportion to the commerce and industry of the people. Infatuated Italy affords an equally melancholy spectacle. The cost of one of her monstrous ironclads, which she does not know how to manage, would put down for ever the brigandage which is her standing shame. But apparently she would rather perish as one of the great naval Powers than live and prosper as a pioneer of the civilisation of the future. France is a miracle of industry and thrift. But even her prosperity is severely strained by the burden of militarism; and much of the irritability just now pervading her political arenas like explosive gas may be due to the excessive strain felt by the whole population. Russia is too barbarous to be compared with nations of higher organisation. But the gulf that yawns before her Government has been dug by bayonets. Such is the condition of Europe at the present day. And is it possible this state of things can endure? It is stamped by evident signs as absurd and impracticable. It must end before many years are over, either in a very battle of Armageddon, which may drown civilisation in blood, or else in the adoption of the policy advocated by Mr. RICHARD and the Peace Society.

THE WIGTOWNSHIRE ELECTION.

OUR Scotch correspondent writes as follows on this subject:—The defeat of the Lord Advocate at Wigtown was fully expected. I did not say this last week because it would have been unwise, from a strategic point of view, to do so; but lest any of your readers should put upon the mishap a discouraging interpretation, as if the Tory reaction had affected Scotland also, I want to tell in plain words what has led to the loss of Mr. McLaren's seat. In the first place, as I have before mentioned, the seat is in itself a precarious one. The constituency is so evenly balanced that a very little tells either way. And what has helped to turn the scale in the wrong direction now is—(1) The appointment of the Marquis of Ripon, which is in Scotland regarded, rightly or wrongly, as making a leak in the ship; and (2) the fact of Mr. McLaren's announcement, made some time ago, that he had left the Church of his fathers and had become an Episcopalian to please his wife. In the North we are not essentially illiberal, even in Church matters; but you can easily understand that in a Covenanting county like Wigtown there was rather a lack of personal enthusiasm about a man who has shown so much levity in regard to the national faith. To tell the simple truth—it is a truth that should be known—there are many genuine Liberals in Scotland to-day who don't in their hearts regret the defeat of Mr. McLaren. The Liberal vote is strong enough without him, so that no calamity will follow his exclusion; and apart from that, many would like to see as Home Secretary for their country a man of more pith and consistency. It may not be a wholesome state of mind, but it is as well to indicate what the state of feeling really is.

The above letter from a well-informed correspondent explains the reverse in Wigtownshire, which, as he remarks, is partly due to the appointment of Lord RIPON as Viceroy of India, on which Scotch Presbyterians seem to be peculiarly sensitive. The Liberal defeat at Sandwich and Deal is less easy to account for. This constituency, which numbers hardly more than 2,000 voters, was not tested at the General Election—Mr. KNATCHBULL-HUGHESSEN, whose elevation to the peerage has created the present vacancy, and Mr. H. A. BRASSEY being returned unopposed. Perhaps the successful Conservative candidate, Mr. COMPTON-ROBERTS, was personally more popular than his opponent, Sir JULIAN GOLDSMID. At all events, we can hardly regard that Cinque Port district as an index of general political feeling. But these defeats, preceded by that of Oxford, are adapted to raise the spirits of the Opposition, who received a crushing defeat all along the line a few weeks ago—in large and small boroughs, and in English, Welsh, and Scotch counties. The Conservatives will, probably, soon have another opportunity of testing a larger constituency. Mr. PLIMSOLL, whose health is, we are sorry to say, much impaired, proposes to retire from Derby with a view to Sir WILLIAM HARCOURT becoming a candidate. We daresay that here, also, where

the constituency is over 13,000, the HOME SECRETARY will be opposed, in the hope that the Liberals will be divided. But if the Liberals hold together Sir WILLIAM will certainly and easily carry the seat.

At the formal opening of the new Parliament tomorrow, the QUEEN will not be present, as she was at the final Session of the preceding Parliament. It is a pity; but we must remember the maxim that the SOVEREIGN "can do no wrong," which also must, we suppose, cover what would otherwise appear like a grave indiscretion—the visit, on the eve of a Session, to which HER MAJESTY declines to give the prestige of her presence, of Lord BEACONSFIELD to Windsor Castle. Perhaps the invitation had no political significance, but such things strike the public imagination as being hardly consistent with regal impartiality. While we are writing, the contents of the Speech from the Throne will be known not only to the guests of Earl GRANVILLE and Mr. GLADSTONE, but, as is usual, at the festive gatherings of Lord BEACONSFIELD and Sir STAFFORD NORTHCOTE. If we were among the privileged guests, political etiquette would forbid the premature revelation of what can, to a great extent, be conjectured. That Mr. ALBERT GREY should have been selected to move the address in the Commons is a fitting distinction to a politician who has won a great county constituency, South Northumberland, which he had previously lost almost by accident. The choice of Mr. HUGH MASON to second the Address may be regarded as a graceful tribute to personal worth and consistency, and a compliment to the great Nonconformity body, of which the hon. member is an ornament.

Though the Session is about to open, the Home Rulers have not composed their differences. Fresh from the signal defeat of his nominee at Mallow, where Mr. JOHNSON, the Solicitor-General, has been factiously opposed, but easily re-elected, Mr. PARNELL has condescended to attend the meeting of Irish members in the City Hall, Dublin, to decide the question of parliamentary leadership. It seems that out of forty-four present, a majority of five (twenty-three to eighteen), voted for the hon. member for Cork, in preference to the tried and judicious Mr. SHAW. It is not probable that the more moderate section will acquiesce in this decision, or follow the Parnellites to the Opposition side of the House. Apparently the new Home Rule leader will not have much to do during the ensuing short Session, though it will be in his power to be troublesome. The mysterious rumour as to Mr. FORSTER's intention to propose the renewal of the Peace Preservation Acts, which expire in a fortnight, proves to be, as was expected, wholly unfounded. But he will bring forward a plan for coping effectually with Irish distress, the area of which is now happily limited. Legislation on other difficult Irish problems will be reasonably postponed till next year.

In less than a fortnight Mr. FREDERICK GREENWOOD, late editor of the *Pall Mall Gazette*, will be wielding his pen in a new evening paper. It is to be launched under the title of the *St. James's Gazette*, and will, it is announced, "studiously avoid the entanglement of party ties," and offer a vigilant and determined opposition to "Advanced Liberalism"—"a new and dangerous party in English politics." Under the auspices of Mr. JOHN MORLEY, who becomes editor of the *Pall Mall Gazette*, that school will find a powerful and effective voice. Both schools of national and international politics will thus be ably represented, and the public will be able to judge between them.

Is the DE FREYCINET Cabinet already tottering? It would almost seem so from the incidents of the past week, when the Public Meetings Bill was under discussion in the French Chamber. The Government were, on Thursday last, only saved from a defeat by the intervention of M. GAMBETTA, who secured an adjournment. The point at issue was referred back to the committee, who reported against the presence of a police officer at public meetings. But on the plea that mayors might neglect their function on these occasions, the Government proposed, and eventually carried, a clause authorising the attendance of a public functionary on these occasions. Throughout the whole of these discussions the Government was weak and vacillating, and M. LEPERE, the Minister of Justice, not deeming himself adequately supported, has retired. He is succeeded by M. CONSTANS, Under-Secretary for the Interior. Two critical occasions "loom in the distance." First, the carrying out of the decree for the expulsion of the Jesuits on the 29th of June, which they threaten to resist passively, or by an appeal to the law; and the second, the general election, which must take place next year. Till such time, M. GAMBETTA would fain retain the DE FREYCINET Cabinet in power in the hope that a more tractable Chamber will then be returned, over which he could himself safely bear sway.

The insurrection in Albania is not quite so formidable

as was supposed. Its leaders disclaim any idea of breaking with the SULTAN; who, for his part, is quite as frightened at the hateful word "autonomy," which always, in reference to the Turkish provinces, leads to independence. But the Porte has now to reckon with the great Powers, which are trying to draw up their collective note as to the territory ceded to Montenegro. It remains to be seen whether the Albanians will be able to realise Prince BISMARCK's famous phrase—*beati possidentes*. The Porte may try to make them evacuate the borderlands, but will not coerce them; the Montenegrins are unable to expel them; and the Powers will hardly agree upon any common plan of intervention—Austria, profiting by Mr. GLADSTONE's late warnings, having declared beforehand that she will not accept the mandate. At Constantinople itself there is considerable perturbation at the speedy arrival of Mr. GOSCHEN, who is known to be a man of decision, and is taking counsel of Prince BISMARCK and Baron HAYMERLE ere he proceeds to the Turkish capital. Probably Mr. GOSCHEN will soon be heard of when he reaches Stamboul.

Literature.

A SHORT HISTORY OF INDIA.*

MR. TALBOYS WHEELER was quite the man to write this book. He has done as much as any man living to render the primitive India real to us, and his gigantic history of India is a great work. Each of the two great epics is made representative to us of a period, and fills a whole volume. The work is, in its way, one of the most exhaustive, if also one of the most tedious, of histories. Mr. Wheeler does not aim at episode and mere picture, like Macaulay. He is above those things: he deals in what is often too lightly spoken of as "the sources," and it cannot be said of him that, like the comparative anatomist, he constructs a complete animal out of a single bone. He aims at putting all his grounds before you and leaving nothing unsupported. The result is that we have a history which, within certain limits, is thoroughly reliable, but which few persons will thoroughly read. The Mahabharata stood for the Vedic period, and the Ramayana for the Brahminic period, and Mr. Wheeler certainly showed no little tact in reducing the whole to a kind of intellectual ground-work, in which nothing is left out or remains unaccounted for, and, therefore, nothing that is surprising or, from his point of view, essentially contradictory. He has done much to supply hints for inquirers into the origin of institutions; and sometimes he is to be praised for the plainness with which he touches on what are too often, in literature, regarded as tabooed subjects.

This short history shows most of the author's merits and a few of his defects. Of course he has been compelled to condense, and has wisely left the bulk of his strictures on Mahabharata and Ramayana, passing then with very light touch, and proceeding, at the 45th page, to "The Mediæval Rajas." This is a period of much interest for the historic inquirer, but it is not picturesque in Mr. Wheeler's hands. He is reflective instead, and descends on caste and the principles that lie at its foundation. His passages on the intermingling of the Turanian and Aryan elements in religion is particularly good and clear.

Broadly stated, the religion and literature of the Turanians were derived from the mysteries of death and birth, of which *Liva* or *Mahadéva*, and his wife *Káli* or *Durgá*, were original personifications. The Turanians of India also worshipped certain wrathful and avenging deities, such as the goddesses of cholera and small-pox, and the angry ghosts of men or women who had died violent deaths. The religious ceremonial was made up of bloody sacrifices, orgiastic dances, and deafening music. Other strange rites were enjoined in a mystic literature, known as the *Jantras*, but these have died out, together with human sacrifices, self-immolation, and other abominations. A few revolting forms of worship and propitiation may still linger in secluded localities, but the sacrifice of goats to the goddess *Káli* is, perhaps, one of the last relics of the old Turanian religion which is still practised by the civilised caste people of India. The religion and literature of the Aryans were associated with the worship of genii or spirits, which were supposed to dwell in all material forms, as well as in the outward manifestations of nature. The Aryan people worshipped the genii of swords and ploughshares; of trees, hills, fountains, and rivers; of the sun, the firmament, the rain, and the winds. They also worshipped names of departed ancestors; and the titular deity or guardian spirit of a township, village, tribe, family, or household. These spiritual existences were often personified as gods and goddesses, and shapen into idols. Civilised Hindoos propitiate these deities with offering of boiled rice, milk, sugar, and butter, and sometimes with meat and wine. Hill tribes offer up delicacies of their own, such as fowls and pigs, or a strong fermented liquor, resembling beer. In return, both classes of worshippers hope to be rewarded with brimming harvests, prolific cattle, health, wealth, long life, and other temporal blessings.

Of the development of the Brahmanic character we have this succinct account:—

The growth of the Brahmins in power and influence is one of the most important elements in Indian history.

* A Short History of India, Afghanistan, Nepal, and Burma. By J. Talboys Wheeler. Macmillan and Co.

Every Raja or great man had his own Brahman priest, preceptor, or *purdhita*. So had every family, or group of families, or village community. But priests and laymen were subject to inquisitorial forms of Brahmanical government, of which traces are still to be found in all directions. Religious teachers of a superior order, known as *gurus*, undertook regular ecclesiastical tours, confirming neophytes and excommunicating heretics and caste offenders. Above all there were Brahmins of still higher sanctity, who were worshipped as gods under the names of *Naths* and *Swamies*, and exercised a vast spiritual authority over courts and *Rajas*, whilst extending secret ramifications to remote quarters of India. Meanwhile, religious centres were established at convenient spots in the shape of temples, colleges, and places of pilgrimage; and Brahmanical hermitages were set up in the countries inhabited by original races outside the Aryan pale. Thus, in the course of ages, the Brahmins have spread abroad a religious faith and worship which, notwithstanding the number and variety of divinities, are essentially the same through the length and breadth of India.

Nothing could, indeed, be more remarkable than the manner in which the Brahmanic religion, in spite of its exclusiveness, has absorbed the Turanian element and transmuted it, as is seen in certain forms of Traordian sacrifice, which have left enduring memorials throughout Hindustan.

Mr. Talboys Wheeler might surely in a short history like this have been a little more brilliant in dealing with the Turkish invasions. Mahmud's story need not be a dry one, we think, nor the leading points in a sketch of the Moghul Empire; and the later episodes of Noormahal might surely be made to lighten up the waste, as, indeed, it has recently been made to do very effectively in one particular case. Mr. Wheeler has much to say of Noormahal, but he is only apparently brilliant. He is strong in his reserve, and even Noormahal and Jehazid seem rather cold and inefficient after the setting in which we have seen them.

When Mr. Talboys Wheeler comes to deal with the English in India he shows, on the whole, more spirit. His description of Clive's march on Arcot is full of movement and power, and the sketch of Duplex is, in our idea, one of the best things in the book. Warren Hastings is hardly so successfully treated, though we must not forget to qualify this by saying that Lord Cornwallis is touched here and there with more than Mr. Wheeler's customary power. One of the most interesting chapters in the book, and one which will have a special reference to one burning question in present-day politics, is that on the Afghans. Mr. Wheeler sketches their history from the earliest period till the present. This is a fair specimen of his style on this subject:

The Afghans are Mahomedans of the Simni faith; they reverence the first four Khalefs, and have no particular veneration for the prophet Ali. They are split up into tribes, clans, and families, each under its own head, commander, or sirdar; and they are often at war or feud, and often engaged in conspiracies, rebellions, and assassinations. They are tall, burly, active men, with olive complexions, dark Jewish features, black eyes, and long black hair hanging down in curls. Their countenances are calm, and they affect a frankness and *bonhomie*; they will sometimes indulge in a rude jocularity; but their expression is savage, and evil passions are often raging in their hearts like hidden fires. They are bloodthirsty, deceitful, and depraved; ready to sell their country, their honour, and their souls for lucre. They care for nothing but fighting and loot, delighting in the din of arms, the turmoil of battle, and the plunder of the killed and wounded; without any relish for home life or domestic ties; without a sting of remorse or a sense of shame. There are no people on earth that have a finer physique or a viler morale. They are the relics of a nation who have played out their parts in history. In bygone days they conquered Hindustan on the one side, and Persia on the other; but the conquering instinct has died away amidst the incessant discord of family feuds and domestic broils.

Certainly by no means a captivating picture; though it really would seem that the Afghans have a rugged idea of independence, and can die for their country—a matter in which some historians have not yet had very much practice!

In some points we are compelled to say that Mr. Talboys Wheeler grievously disappoints us. He spares no investigation—that we have satisfactorily seen—he writes in a clear and effective, if far from a brilliant, style—he has studied and analysed as few other writers have done, or probably could do the old Indian epics—Mahabharata, Ramayana, &c., &c. From these he has, so to say, compiled a complete and continuous history of the earlier ages of India as is perhaps possible. But truth to say he is not mystical; he does not approach a truth from the side of sensibility, but of intellect. His light is too often dry light; and he is apt, unconsciously, to set aside as inadmissible what is after all the most natural interpretation. His commentary on Buddha and Nirvana, how commonplace it is—not a glimmer of insight beyond what has been dinned into our ears for years past by commonplace travellers, missionaries, and men of many grades of scholarship, and—the reverse.

The essence of Saky Meoni's teaching was that every one should strive to be good in thought, word, and deed; that by so doing he would be born to a better and happier life in the next birth. But he taught that those who were truly wise would also seek to attain a higher object, namely, the deliverance of the soul from the chain of transmigrations. This, he maintained, could only be effected by leading the life of a religious mendicant; by rooting out every affection,

passion, or desire; by severing every tie that bound the soul to the universe of being. When that end was accomplished, the soul would be detached from all life and being; it would be delivered or emancipated from the endless chain of transmigrations, and would finally sink into an eternal sleep or annihilation known as Nirvana.

Which is a *caput mortuum*. It is, we think, demonstrable that, in spite of vagueness of terms, what Nirvana meant was not at all annihilation, but identity with the Divine. If Mr. Wheeler had said that Buddha's desires were to escape from the miseries of life, which had been intensified by the ceaseless round of Brahmanic ceremonies, through the truly moral life that demanded a mystical basis, in spite of a determination not to recognise it, he would, we think, have come nearer the truth in a few words than he has done in his many words; and if he had brought out clearly how, notwithstanding the intense strain of mysticism in Buddha himself, his teaching to his followers ever turned on practical duties, he would, in a word, have more effectively indicated than he has done the eternal value of his Gospel. Jesus Christ said that the man who preferred father and mother to Him was not worthy of Him. Buddha said that to obey father and mother was better than to serve the gods of heaven and earth; and the approach of the two forms of teaching at the transcendental point is far closer than might be believed. The words of Christ, too, asserting a continued identity—"I and the Father are one"—on one side touch, we may without irreverence say, the same side of the mystical ideal as that after which Buddha strove. Nirvana is constantly opposed to *Lansara*—the realm of change, illusion, coming and going. When Boehme said, "The man to whom eternity is as time, and time is as eternity, he is above all strife," had in his mind the identical thought. We ought not to isolate Nirvana, and view it apart from what was always held in contrast with it in Buddha's mind. In Nirvana's was rest and stillness, and also simplicity and unity. These are the elements of a complete and ideal life—the perfection of sensibility and thought, not of death and nothingness. Transmigration was of the essence of the Brahmanic creed; Buddhism proclaims a close to transmigration, and reasserts the soul as soul. So long as the soul can be reborn, it can die; to assert a point beyond which there was no rebirth was Buddha's way of proclaiming immortality, pure and simple, again. A transmigration individual existence was thus annihilated only in so far as it was dependent on evil or sensuous desires. Buddha held that Nirvana could be attained here; and so our Saviour said, "The kingdom of God is within you." As for God, it would take a whole article to make clear Buddha's idea; but Nirvana was simply a re-union with Him. We firmly believe there is something to be said for such a view, without in the least straining Buddha's words; but Mr. Wheeler's theory takes no note of the possibility of interpretation in this direction, and though his book is, on the whole, fitted to be useful, and to supply a want, it might have been thus far better and more comprehensive.

THE LATE REV. JOHN LEGGE.*

CONGREGATIONALISTS may well hold in high regard the name of Ebenezer Legge, of Huntley, two of whose sons and two of whose grandsons have rendered honourable service in connection with the ministry of that denomination. Of the earlier generation, the eldest of four sons, Dr. George Legge, was for twenty-five years minister of Gallowtree-gate Chapel, Leicester; and the youngest, Dr. James Legge, after thirty years' successful labour as a missionary in China, has been awarded the distinction of Professor of Chinese in the University of Oxford. The third son filled the office of deacon in the church at Huntley, and, dying at the age of fifty-two, of pulmonary consumption, left behind him nine children, several of whom fell victims to the same disorder—"that accursed blight," as the subject of this memoir described it in the anguish of his heart, contemplating the frail tenure upon which his eldest sister held life, which she had to surrender at sixteen years of age, mournfully adding, "How ruthlessly that grim foe is hunting us down." On the death of his mother and eldest brother, a large share of responsibility devolved upon John, whose early years were passed amid much physical weakness. Mind, however, triumphed over matter, in his experience; for, in spite of his sufferings, he was distinguished by a joyousness of disposition which had a remarkable influence upon those about him. The dark room, in which, at one period of his illness, when menaced with blindness, he had to pass his time, became a centre of attraction to his companions, who listened with eager ears to the tales which he improvised for their amusement. At a very early age he manifested that taste for natural science which led Professor McCoy, after his death, to designate by his name a rare species of fossil—*Cetotolites Leggei*, "as a slight memorial of his zeal in geological inquiries." His biographer says: "His spiritual insight enabled him to seize on the subtle analogies between the natural and spiritual worlds, and thus the deeper he drank

* Memorial of John Legge, M.A., Minister of the Congregational Church, Brighton, Victoria, Australia. With Memoir by James Legge, M.A., Caterham, Surrey. London: James Clarke and Co.

at the fountains of scientific truth, the more profound became his religious belief and reverence." As to a later period of his life we have this testimony from a doctor of medicine whom he was instrumental in saving from materialism:—"The fact that one of his truthful nature, fearing none of the facts of science, fully appreciating all their bearings, could and did hold to faith in Christ, made a great impression on scientific men. They knew him to be too honest to hold what he did not believe." An incident of his student life (he graduated at Aberdeen in 1862) is thus related:—

Those who are intimate with students are well aware how they delight in the exercise of the critical faculty. On this occasion it was my brother's turn to read a sermon, and he took as his text the passage in Hosea (viii. 11), "Because Ephraim hath made many altars to sin, altars shall be unto him to sin." The idea of the sermon, which was worked out with great power and with searching application, was that the best blessings become, when abused, the direct curses. When my brother had finished reading, the professor, Mr. Rogers, appealed to the students for their criticisms. Each in his turn—there were about fifteen in the class—declined to make any criticism. "No, gentlemen," said Mr. Rogers, "nor have I any remark to make on this sermon, save this, that we could not do better than retire to our studies, and reflect on the solemn truths to which we have been listening." So far as my memory serves me, this was the only instance in which a sermon passed under review of our class without some adverse comment being made.

In 1865, under urgent medical advice, he sought in Australia a more congenial climate, and was spared to exercise his ministry for eleven years at Brighton, near Melbourne. In 1874 he was elected chairman of the Congregational Union of Victoria, and in the following year (three years only before his death), the chapel was replaced by a larger and more beautiful structure to accommodate the numbers attracted to his ministrations. The biographical sketch, by his brother, the minister of the Congregational Church at Caterham, fills a comparatively small portion of this memorial volume, which is mainly occupied with such revelations of his mind and spirit as may be gathered from a selection of his pulpit discourses, and the two addresses which he delivered from the chair of the Congregational Union of Victoria. To toilers disappointed with the apparently inadequate results following their efforts, he offered this reflection:—

In order that one single year of English manufacture may be carried on, you must consume the coal relics of forests so vast that thousands on thousands of years were needed for that twelve months of work. In order that one single shower shall fall upon your field, you require the sun to put forth a power in evaporating and sustaining the vapour in the cloud—a power greater than that of the largest army that ever moved. In order that you may have one summer day it must needs be that yonder, ninety millions of miles away, shall burn and blaze a mighty sun, one and a-half million times the bulk of our world, and every square yard of that solar disc emitting as much heat as would equal a steam-engine of 43,000 horse-power. Now, what law do we derive from this brief glance at the order of nature around us? This law—that to produce even the most trifling results within our experience the most gigantic machinery of the universe is needed. And this other law, that not one atom of all that force is wasted, but it is producing results unknown to us. These are a small part of His ways; but the full thunder of His power who can comprehend?

It is sometimes difficult to realise this thought in connection with a life of usefulness apparently, as in his case, prematurely brought to a close. We could easily multiply quotations did space permit, but we trust that many of our readers will possess themselves of a volume, every page of which will amply reward perusal.

BRIEF NOTICES.

The Life of Joseph Barker. Written by Himself. Edited by his Nephew, JOHN THOMAS BARKER. With Steel Portrait. (Hodder and Stoughton.) Mr. Barker was a man of great natural abilities, especially in the direction of popular oratory, and a man who did great service in advancing some public questions. But his autobiography, as printed in this volume, reveals at the same time a very weak man, guided apparently, in regard to the highest questions, mostly by emotion and sentiment. This work will no doubt be read with deep interest by his friends, but such interest will scarcely be extended beyond that circle. The revelations, by the bye, which it contains of the inner life of Methodism are extremely painful, and it is greatly to be hoped that what was true in this respect years ago is no longer true.

Popular Sovereignty. Being some Thoughts on Democratic Reform. By CHARLES ANTHONY, jun. (Longmans, Green, and Co.) This is a series of carefully-thought and carefully-written essays relating to some very pressing public questions, such as Parliamentary Deadlocks, Local Legislation, Liberal Foreign Policy, Land Reform, Free Education, the Burden of Taxation, &c. Mr. Anthony's sympathies are wholly Liberal; indeed, they may be described as Radical; but his Radicalism is most temperately expressed, with wise reserve and in cultured style. The direction of his work tends to the relief of Parliament from legislation regarding local affairs, to the adoption of a free land system, and to free education. On these and other subjects he writes in a manner that would command, even from opponents—and some of his suggestions we should oppose—most respectful hearing.

Roughing it in Van Dieman's Land. By the Author of the "Boy in the Bush." (Strahan.) A better presentation of Colonial life than that which is presented in the portion relating to Van Dieman's Land in this work we have hardly ever seen. The author can see and can describe, and some of the scenes are described with great animation. "The Adventures of Harry Delane" occupy, however, the greater portion of this book. They are lively reading, and boys will enjoy every page. But have we not read them before?

ECCLESIASTICAL MISCELLANY.

THE WESLEYAN METHODIST MAY DISTRICT MEETINGS.—The Wesleyan Methodist May District Meetings have, with few exceptions, been in session during the past week. These Committees of the Conference are 34 in number. They are virtually District Synods, and as such exercise important functions and do important work. Their powers are largely executive and judicial, and whilst not legislative, they suggest and prepare matters and measures of legislation for the Conference. In addition to the ordinary and routine business, which includes a strict investigation into ministerial character, questions as to fidelity to the doctrinal and disciplinary system of Methodism, and competency for the pastoral work, there has been the annual census of church membership, the examination of candidates seeking admission into the ranks of the Wesleyan ministry, and a careful review of the various funds of the Connexion. As far as the returns of membership have been made up, they do not give promise of any considerable numerical increase. Among the districts which report the largest additions are the two London districts, 264; Newcastle-upon-Tyne, 316; Sheffield, 153; Liverpool, 163; Swansea, 154; Nottingham and Derby, 124. Several important districts report a decrease, as follows:—Birmingham and Shrewsbury, 246; Manchester, 209; Halifax and Bradford, 356; Whitby and Darlington, 169. The number of candidates who have presented themselves for admission into the ministry is below that of former years. In the first London district, the following resolution was unanimously adopted:—"That, in consideration of the success of the Thanksgiving Fund, and in gratitude for it, the Conference be requested to consider the propriety of appointing a series of Thanksgiving Evangelistic Services throughout the Connexion during the ensuing year." The total amount promised to the Thanksgiving Fund up to the present time is £276,805. An effort is now being made throughout the Connexion to raise that amount to £300,000, and it is likely to be successful.

THE PRESBYTERIAN CHURCH IN IRELAND.—The Dublin correspondent of the *Times* writes under date May 15:—"Among the disappointments caused by the sudden collapse of the late Government one of the most serious is felt by the Presbyterian Church in Ireland, which was promised a charter empowering its Theological College, Belfast, and the Magee College Londonderry, to confer degrees in Divinity, but through the change of Ministry has been left in the lurch. The subject has been brought before a committee of the General Assembly, and has caused some bitter feeling, the more so as a letter was received from Sir S. Northcote before the General Election stating that it was the intention of the Government to grant such a charter, and this letter, it is stated, had a material influence upon electors in the North. The moderator stated that the negotiations with the late Government began in July, 1879, when a deputation waited upon Sir S. Northcote, suggesting amendments in the University Bill. At his suggestion a memorial was addressed to Lord Beaconsfield, and negotiations were carried on through Mr. Corry, M.P., who would state what had occurred. Mr. Corry explained that in February he had received an assurance that the matter was under the favourable consideration of the Cabinet, and that they were in correspondence with the Irish Government in relation to it. On the 19th of March he had a letter from Lord Cairns advising that a petition be presented to the Queen, which would receive the support of the Cabinet. This was accordingly done, the petition presented through the Home Secretary, and on the 23rd of March Lord Cairns wrote to him that the Government were prepared to advise Her Majesty to grant the charter. After the presentation of the petition 21 days were allowed to elapse, and Her Majesty being then in Germany, nothing immediate could be done. The dissolution and elections came on, and he urged upon the Government the necessity of immediate action; but on the 19th of April he received a letter from the Home Secretary to the effect that the Government felt that "on the eve of a change of Government it would not be proper for them to take initiatory steps in a measure which, although it has their sympathy and approval, they would not have the opportunity of carrying on to its completion." He called on Mr. Cross and urged him to use his influence with the present Government to carry out the matter. The Moderator stated that in their negotiations with the Government they had the counsel and co-operation of Sir Thomas McClure. Mr. Dickson, M.P., said he thought the late Government had been very remiss in the matter, but he hoped the charter would be granted by the present Government, and he would be glad to give the Assembly of the Presbyterian Church his best support in seeking it. The Rev. J. Morell suggested that they should simply report to the General Assembly what had been done, instead of assuming the sincerity of the late Government and urging the present Government to follow the matter up. After some discussion it was arranged to draw up a report and submit it to another meeting.

ILLEGAL PEW-RENTING.—It is a popular delusion on the part of vicars and churchwardens that provided a church is a modern one and built under the Church Building Acts, pew-rents may be levied at will, without permission of any kind. As a matter of fact, however, over two-thirds of the pews in churches in London and large provincial towns are illegally pews-rented, i.e., pews-rents are levied in their case as in old parish churches. To make pews-rents legal special permission must be had from the Ecclesiastical Commissioners and the Bishop, by a document under seal, with a scale of pews-rents attached, which provides that a certain number only of the seats may be let and at fixed rates. It is more than doubtful whether the Commissioners actually possess this power which they presume to exercise, as there is evidence extant that in 1856, before a Select Committee of the House of Commons on the Formation of Parishes Bill, their secretary, Mr. Chalk, admitted that they had no such power. Still, however, as a matter of fact there are hundreds of churches where the seats ought to be free for the use of the four, six, eight, or more thousand people living in the districts attached to them, but where pews-rents are levied in defiance of the law and the proceeds pocketed by the clergyman in charge. Here is an acknowledged abuse which is working irreparable harm to the Church of England, and there seems to be no remedy short of an expensive prosecution of the vicar and churchwarden, in each individual instance, in the Ecclesiastical Courts.—*Church Times*.

UNIVERSITY OF SYDNEY.—The late Mr. John Henry Challis bequeathed £100,000 to the University of Sydney. Its Parliamentary assistance is only £5,000 per annum, a sum quite insufficient to secure as many Chairs in the different faculties as the name of University implies. The bequest of Mr. Challis, invested at 5 per cent., will add another £5,000

per annum to the sum voted by Parliament, and will enable the faculties to enlarge their curriculum and extend their operations in a manner they have never yet had the means to attempt. Mr. J. H. Challis was an old resident of Sydney. He began life as a clerk in the office of Messrs. Flower and Marsden, and when that firm became Flower, Salting, and Co. in 1842, Mr. Challis was admitted as a partner. He was actively engaged in mercantile pursuits until about 1855, when he went to England, and shortly afterwards retired from the firm with which he had been so long connected, and which eventually became that of McDonald, Smith, and Co.—*Sydney Morning Herald*.

ENDOWMENT OF AN ENGLISH CHAIR IN THE OWENS COLLEGE.—We are informed that a letter has been received from Mr. Edwin Lawrence, of 8, Lancaster-gate, Hyde-park, addressed to Professor Roscoe, expressing the intention of Miss Jemina Durning Smith and Mrs. and Mr. Edwin Lawrence, the daughters and son-in-law of the late Mr. John Benjamin Smith, to found and endow with the sum of £5,000 a chair of English in the Owens College, to be associated with Mr. Smith's name. As many of our readers are doubtless aware, Mr. J. B. Smith was formerly a leading merchant in Manchester, president of the Manchester Anti-corn Law League and of the Manchester Chamber of Commerce, and for many years M.P. for Stockport. He was also one of the trustees appointed in the will of John Owens for carrying out his trust for educational purposes. A few weeks ago we announced that Mr. and Mrs. Lawrence and Miss Smith had intimated their intention of founding a scholarship worth £40 per annum in the Stockport Grammar School.—*Manchester Examiner*.

COLLECTION OF TITHES IN THE CITY OF LONDON.—A large number of the inhabitants of the Parish of Aldgate attended in support of a petition praying the Corporation to take measures to carry a Bill through Parliament to relieve them from what they consider a most grievous injustice in respect of the collection of tithes in the parish. It appears that, under the old Tithe Act, which the Corporation caused to be repealed, except so far as related to this parish, the lay impropriator had the power to levy tithes to the amount of 2s. 9d. in the pound in the parish, and the amount realised upon the old assessment upon this principle was £5,600. The lay impropriator had recently proposed to levy tithes upon an arbitrary principle as to valuation which would increase the amount levied for tithe to nearly double the original amount. The parishioners therefore prayed the Court to interfere, and relieve them from what they considered a most grievous wrong. In answer to questions put by Alderman Sir Thomas White, Deputy Lord Mayor Taylor, and other members, Mr. King, one of the petitioners, said the lay impropriator of the tithe had the power to assess the tithe upon any value he pleased. In one instance he said the amount of tithe now claimed was treble the amount originally paid. The parishioners had no power of resisting the claim, for if they refused to pay, proceedings were immediately taken by the impropriator to enforce payment in the Court of Chancery. Only £50 of the amount levied went towards the support of the Church. Deputy Hore said it appeared to him that the petitioners were complaining of a great and growing evil. The tithe was originally levied by an Act of Parliament of the reign of King Henry VIII. for the support of the Church, and all that was now paid for that purpose was the miserable sum of £50, and the lay impropriator took for himself more than £5,000. If the new claim was submitted to they would have to pay £11,000, and the parishioners dared not to make any improvements on their property, for if they did, down came the assessors of the lay impropriator, and the amount of tithe was increased. He moved that the petition be referred to the Special Tithe Committee. Mr. H. A. Jones seconded the motion, which was agreed to.

CLERICAL INTOLERANCE.—A correspondent of the *Leeds Mercury* writes:—"A curious case of clerical intolerance was brought to my knowledge the other day. Last Sunday one of the most popular ministers in Leeds happened to be in London for the purpose of fulfilling an engagement in connection with what are commonly known as the May Meetings. The gentleman in question had to preach at a certain Congregational chapel at the West-end of London. Not being altogether familiar with the geography of the metropolis, he experienced a little difficulty on Sunday morning in finding his way to the place of worship in question. In the Edgware-road he came to a standstill, puzzled as to the way in which he ought to turn. At that moment there approached him a—shall I say gentleman?—of clerical garb and bland if not sanctimonious aspect. To him the Leeds minister addressed himself politely: 'Can you tell me, sir, what way I must take to get to—Congregational Chapel?' 'What!' cried the horrified clergyman, 'you ask me to show you the way to a Dissenting chapel! I decline to tell you; I am opposed to Dissent; I am opposed to all Dissenters; and I shall give you no assistance,'—and thereupon his reverence was turning hastily away, when his interrogator apologised to him as follows:—'I really beg your pardon for addressing you, but I saw you were a clergyman, and presumed you were a Christian, and therefore supposed that you might be a gentleman.' I have had occasion more than once to draw attention to outbreaks of parsonic impudence in this district, but I must admit that in this matter at least the South beats the North hollow."

PRESENTATION OF AN ADDRESS TO MR. ALFRED ILLINGWORTH, M.P.—During the recent Bradford election, some placards were issued charging Mr. Alfred Illingworth, of the firm of Messrs. Daniel Illingworth and Sons, Wharfedale Mills, with being a tyrannical master. His workpeople then spontaneously met, and emphatically repudiated such an allegation. Since the election, the whole of the workmen have joined in the presentation of an address expressive of their respect and goodwill. This document, which received the signatures of many who had worked for the firm from boyhood, was presented on Saturday last, and acknowledged by the new member for Bradford in a cordial speech.

SERIOUS BREAKDOWN AT THE SALTIRE MILLS.—On Tuesday a serious breakdown of machinery occurred at the extensive works of Messrs. Titus Salt, Bart., Sons, and Co., which will probably throw out of employment for a month upwards of 600 hands. Two drums, or pulleys, each 13ft. 2in. diameter, and weighing about seven tons, were smashed while making 5,000 revolutions a minute, into fragments of about half-a-ton weight, demolishing the dividing floors of the well, and doing other damage—fortunately without injury to life or limb. The accident will cause a loss to the firm of several thousand pounds.

COLONIAL MISSIONARY SOCIETY.

THE forty-fourth annual meeting of this society was held in the King's Weigh House Chapel on Friday last, Mr. P. S. MacIver, M.P., in the chair. The chapel was crowded in every part owing largely to the anticipated presence of the Rev. Thomas Jones, on his return from Melbourne, and who on entering the vestry was greeted with hearty rounds of applause.

A hymn having been sung, prayer was offered by the Rev. SAMUEL HEDDITCH.

Rev. W. S. H. FIELDEN then read extracts from the annual report. After an earnest appeal on behalf of the society's work in the colonies, and in the "great playground of the Continent," the report presented numerous details of labour accomplished in its various fields of operation. With reference to Canada, it was stated that, "the financial year had closed with a heavy debt, and the outlook was dark and dreary. A special report on finance was submitted to the constituency of the Missionary Society, which met at Kingston, Ontario, on the 5th of June last. Very wisely it was decided to 'lift' the debt, and make income and expenditure balance in the future, after a careful review of all grants for Church and Mission efforts. The debt has been paid, and (besides a special effort for Manitoba) your committee heartily congratulate Drs. Wilkes and Cornish on the successful completion of the long struggle to obtain an endowment of 20,000 dols. for the Theological chair of the Congregational College of British North America. This valuable institution has published its fortieth report, and has sent forth eighty-one alumni, of whom a large number are labouring in the dominion of Canada." Referring to the mission to Manitoba, it was stated that the Rev. William Ewing has gone to labour in Winnipeg. A church has been formed, and a Sunday-school and other mission agencies have been commenced, a capital site has been purchased, and a collection is being made for the erection of a suitable church building. At Rapid City a site has been obtained on the condition that a church is formed during the year. The Rev. J. Brown has commenced a mission in the rapidly-increasing settlement about Pembina Mountain. The tide of emigration, the report states, is flowing with increasing volume towards this vast corn-prairie, which, by its connection with the nearest seaboard, is said to be practically nearer Europe than New York. "In the adjoining district of Minnesota, our brethren of the United States have planted some scores of churches, under the admirable system which carries Congregationalism into every new territory of the great Republic. It will be a disgrace to the combined energies of our society and of our Canadian committee if we fail to secure the like result in Manitoba." The Rev. T. Hall has settled to his work in St. John's, Newfoundland, and devotes himself with great earnestness to the superintendence of the group of mission stations mainly created by his labours. The following, amongst other details, are given in reference to Australia:—"In Sydney, with its 180,000 inhabitants, we have twenty-three churches, and eighteen are scattered along the coast and inland. During the year three young men have been ordained—Mr. Wm. West (son of the revered and lamented Rev. John West), at Druitt Town; Mr. E. Adams, at Wallaseid; and Mr. Asher, at North Willoughby. The Rev. Morgan Williams, B.A., who returned to Sydney per the *Cusco* last August, is settled at Bathurst. The Rev. E. W. Spence has accepted Marriekville, and the Rev. F. C. B. Fahey (of canoe-evangelistic fame) has settled at Windsor. The church at Burwood, which was burnt down, has been rebuilt. The Burke-street people have a new sanctuary which seats 700, and has cost £4,500. At Petersham, also, there is a Gothic enlargement which has cost £3,500; and new buildings have been opened at Camperdown, Glebe, Mossman Bay, and Croydon, while the church at Newcastle has been much enlarged. The committee of Camden College have appointed a confidential committee in London to send a tutor for that valuable institution. The Rev. J. B. Gribble (formerly of Victoria) has devoted himself to an effort for the aboriginal tribes of this colony. The twenty-third annual report of the Bush Mission records that five missionaries have travelled 13,000 miles, visited over 5,000 families, distributed 15,000 tracts, and sold over 8,000 Bibles and other books during the year. The income of the 'Church Extension Society' last year was £658, towards which your committee voted 20 per cent. On part of the Collins-street ground, in the rear of the church, and facing Russell-street, Victoria, there was built, and opened last July, a sort of 'Memorial Hall,' intended partly to commemorate the ministry of the Rev. Thomas Jones, and also to supply a much-needed head-centre for the college, the Congregational Union offices and meetings, and the general work of the denomination. At Geelong there has been considerable outlay on school and class-rooms. The church at Brighton has called Mr. Bryant, from Kynton, to be its pastor, and has erected a mural

tablet in the new church to the memory of the Rev. John Legge, whose brother, the Rev. James Legge, M.A., of Caterham, has just published a memorial volume, containing a record of his life and a selection from his sermons. The presence with us to-day of the Revs. Thomas Jones and W. H. Lawrence, and the secession during the year of the Rev. S. C. Kent, of Victoria Parade, to the Episcopal Church, suggest that Melbourne needs ministers. Happily Carlton has been supplied by the removal of the Rev. William Allen, from Maryboro'; Mr. Allen was trained in the Melbourne College, and has proved himself worthy of the fine opportunity which thus opens before him in his native city. Of the work done by Thomas Jones in Collins-street, there is no need to speak, and of the repeated efforts, in many ways, the people have made to keep him there. In spite of the limitations of broken health these three years have been confessed by great crowds to be times of refreshing—of spiritual quickening and impulse—of very gracious visitation. Your committee can only acquiesce in the decision which has restored to this country a preacher so gifted and powerful, and pray that the results of his teaching and influence may still be seen in the church and colony he has left, and in the land which receives him back with such a hearty and cordial welcome." Reference was then made to the labours of the Rev. Joseph Johnston in Western Australia. Alluding to Queensland, the report stated that the churches of North and South Brisbane have secured the service of Mr. Dunning, of Camden College, who will assist the pastors and preach at the suburban stations connected with the town churches. At Ipswich 150 sittings have been added to the church at a cost of £750. The work of the society in New Zealand, South Africa, and Demerara was also referred to, and the report concluded by a reference to the heavy losses sustained by the society as well as by other institutions during the past year in the deaths of Mr. Remington Mills, Dr. Mullens, Rev. John Graham (of Sydney), and Dr. Raleigh. The treasurer's accounts showed an income (including balance from last year of £227 18s. 9d.) of £3,087. The balance in hand at the close of the year was £440 7s. 5d.

The CHAIRMAN then said: Christian friends,—"The duties of a Member of Parliament are numerous and varied, but to me there is no duty more pleasing than to assist in a Christian enterprise such as we have now met to promote. I might also say that there is something appropriate in one who represents Plymouth presiding at a meeting of this society, because from Plymouth went forth the first great company of Congregationalists on a truly missionary enterprise to our American colonies. (Applause.) They sought to escape from persecution, but they also sought to rear an altar to God. They sought to promote and to perpetuate those noble principles which here in England they had imbibed and cherished. In the language of one of our English poets, I might say—

"Amid the storm they sang,
And the stars heard, and the sea,
And the sounding aisles and the dim woods rang,
To the anthem of the free."

Well, what else does your society seek to promote than similar objects to those which were promoted by the great men who went forth from Plymouth Sound? It is true men are no longer driven from our shores by persecution, thanks to the prevalence of our own principles; but every day there are thousands not driven but leaving our shores from various instances, and seeking a new home in our colonies, and it is our duty, as it should be our pleasure, to follow them with such aid as we can give them by the ministry of religion in their own new homes and pursuits. I do not think that we sufficiently estimate the numbers that leave our shores, or that we duly think of them in the struggles and adversities which they have to meet in our colonies. This week a statement has been published showing that during the last month nearly 300,000 emigrants left Liverpool, being three times the number that left in April last year, and with the exception of 200, all went to the United States and Canada; 4,000 went to British North America. Over 9,000 of them were English, 6,000 Irish, and 13,000 Germans and Swedes. Now, although it may be said that the Germans are not our countrymen, yet by their intelligence, activity, and general success as colonists, they offer admirable material to operate upon by our churches when they meet with them. It is sometimes said that we have to adapt our methods to new circumstances and altered times. Well, our methods may be altered, but our principles never. Some of you may have read a remarkable speech by Cardinal Newman. It is worth something to know that a man like that has come down to our principles. In his speech the other day he said: "Catholics do not now depend for success on the patronage of sovereigns, at least in England, and it would not help them much if they gained it. Mary did not do much for us, nor James the Second." This is a remarkable confession coming from such a man. When we are twitted about our principles, and told that they are scarcely adapted to the day in which we live, we must feel ourselves strengthened and confirmed in them when we find men so

opposed to us as Cardinal Newman frankly acknowledging that ours are the principles that must prevail. At the same time this eminent divine says we are not to look for the conversion of England (and what he says will apply also to the colonies) to political changes, and we are not to look for miracles until natural means have failed. "We contemplate," he says, "not the conversion of England to the Catholic Church, but the growth of the Catholic Church in England, and we look for this by ordinary means and issues which are probable, and acts and proceedings which are good and holy." So, brethren, do we. We look for our principles to be strengthened and confirmed by acts which are good and holy and true. We depend not upon sovereigns or governments; we depend upon ourselves, upon our creeds, agencies, and activities which for years sustained us, and which will sustain us to the end. One thing has struck me about this society—that it is not sufficiently known. I fear I must plead considerable ignorance about it in my own case. Living twenty-two years in the city of Bristol, where we are not backward about Congregational principles, I confess that it has seldom, if ever, been brought under my notice. At the same time, I think it needs advocacy and support, and that it deserves success, and I trust that these things will be obtained this evening, before we leave. (Applause.)

The Rev. EDWARD WHITE:—I am to move the adoption of this report. I hope it will not be regarded as the garrulity of old age, if I say that I cannot offer the few observations which I wish to make without indulging in a moment's reminiscence on this spot. My mind goes back, I am sorry to say, between forty or fifty years, and I see before my imagination, a scene presented in this building so many years ago. Where I now stand, stood that noble and beloved man, whose name will never be forgotten in the annals of British Nonconformity. Across the building there stretched solid rows of burghers and their families gathered from all the surrounding neighbourhood, and far away to Brixton and Clapham, and other vicinities in the north-east. Every spot of ground where a man could stand was covered. As to my family, which belonged ancestrally to the dominion of the Claytons, we were allowed, the young people, to come here on Sunday evenings, and pretty nearly every Sunday evening I sat, where now sits, the dear and honoured missionary from New Guinea, Mr. McFarlane—a man, I know not how you find him, but my experience has been like that of love at first sight, and I don't wonder that the people in New Guinea were converted by him. If I had been an inhabitant of New Guinea, I should have been converted right off. (Laughter.) But then as we sat here, the heavens seemed to open above us, as the great truths of mysteries of redemption were unfolded by Mr. Binney, then in his prime, when he came from the Isle of Wight, soon after he had written that wonderful hymn, which we still sing.

"Eternal Light, Eternal Light!"

That company has nearly all vanished. Those whom I knew as elders and mothers are gone, nearly all of them; a new generation has arisen. It was a noble generation, that. Oh that we who survive, and have to carry on this great work, and among other work this Colonial mission, may be found worthy of such an ancestry! We naturally, in the history of our minds, fasten upon a person more readily than upon an abstraction; I am afraid we must say more readily than upon a society. We are looking forward to-night to listen to the voice of our dear friend Mr. Jones from Australia. (Applause.) I should be afraid to say how many of us have come here from pure love to the mission, and how many out of affection and curiosity to see and hear our dear friend. I hope there is a mixture of the two. So long as we love the right persons, it is, in fact, loving abstractions incarnated—(laughter)—and I hope that our great affection and admiration for Thomas Jones may be taken as one form of interest in the Colonial Missionary Society. It will not do to enter on the general question of our colonies to-night, at least for me. I have taken in the New Edition of the *Encyclopædia Britannica*; I am ready to meet any man on earth on any question as far as the letter G—(laughter)—and if I were not in so good a frame of mind, I would indict upon you an abstract of that wonderfully condensed statement of the British Colonial Empire. But all that I shall say to you is this, the *Encyclopædia Britannica* has taught me that we possess eight millions of square miles of the globe out of Britain, and that those eight millions of square miles are peopled by about 205 millions of mankind. It is, however, to the English-speaking part of this immense system of dominion that your interest is directed to-night. The chairman has said that this society is not as well known as it deserves to be. The report itself proposes the very innocent question, "Is it worth preserving?" I never before heard of a society solemnly proposing to its constituents the question, whether it is worth preserving. (Laughter.) The great law which has been now established by scientific men is the survival of the fittest, and in looking through the list of religious societies which comes out at the beginning of May, I have asked myself whether there is any one of those so-

cieties which is not worth preserving. The test of the life of any man is what we feel when he is gone; and the test of the value of any society might be what we should feel if it were put an end to. There are some religious societies, over the death or end of which I for one should not greatly grieve; but I think we could scarcely say that the Colonial Missionary Society is one of these. I thank Mr. Fielden for permitting me to be placed under the necessity of privately reading this report, for I have come to know much more about the Colonial Missionary Society than I did before. My own interest in the colonies for many years past has lain in the exportation of ideas rather than of men. I have worked very hard at the exportation of ideas to many parts of our Colonial Empire, but I confess I have not of late taken so much interest in the exportation of men or the foundation of churches. I see that herein I have been very wrong; for ideas are of little use, unless you can get men to believe and propagate them; and men alone are of little use unless supported by organisations. Now, why is it that we in England do not take so deep an interest as we might in a society like this? Some men perhaps would say, "Well, the Colonies have been protectionists, and we don't care much for them." It has been said, "Why should we care for their bodies?" and some think without saying it perhaps, "Why should we care so much for their souls?" If they would but open their ports, and behave properly in matters of international trade, we should feel more interested in them spiritually." But that is a very unworthy reply. Others, again, might say—and I think there is something in this—that societies don't tell us, though they have most honest secretaries, the whole truth; they tell us in their reports that such and such a part of God's work is being carried on by themselves—say in Tasmania or in Upper or Lower Canada, but they don't tell us what somebody else is doing. My feeling is this: if I could see a report—say, once in six months or once a year—telling me honestly what is being done in Queensland or in Upper or Lower Canada by all the religious Protestant communities—what the Methodists are doing, what the Baptists are doing, what the pious Church of England people are doing, I should be in a better position to know what was wanted, and I should see more clearly why I must give my contributions of help or money towards carrying on this good work. The isolation of our religious movements is very detrimental to their popular interest. We require not only to know what we and our friends are doing, and which is but a fraction of the whole work of Christ, but we want to see a general conspectus of the work done by other religious communions. If we could be told the very truth with regard to Australia, we should see where the people are starving for lack of knowledge, and where it is really requisite to go in and found new interests; otherwise there is always a suspicion that we may be going to found a church or chapel in some place where other good people have founded one which meets the necessities of the population. I think we require to be satisfied on this question. We ought, also, to be told not merely what has been done from home, but what the colonists themselves are doing. "To him that hath shall be given," is a law of universal application; and when I feel certain that the pious people of Australia, Christ's converts, are doing their part, I should feel stimulated to offer my contribution of money or sympathy towards their help; but so long as I do not feel sure of that, there is always a suspicion that perhaps those English colonists wish England to pay for everything.

The Rev. T. JONES (very emphatically): No, no!

Mr. WHITE continued: Now you see we have a reply to that abominable insinuation on the spot, and I am thankful for it. I promised not to intrude upon you long, and I will conclude with a short anecdote (I only know four or five), which I was told by a French lady and gentleman a few months ago. The gentleman was M. Lafleur, of the Canadian mission, a man of judgment, culture, and experience, and I suppose there is truth in the story. A colporteur was engaged in carrying about Bibles a few years ago in the winter season in French Canada, and at the end of a long day's work he found himself benighted, and knew not where to lay his head. He went along over the snow under the bright moon and in the bitter cold. He feared it would be impossible to find a resting-place, but at length he saw a light in the distance, and on going towards it found it was in a hut. Hearing voices inside, he knocked at the door, and on entering found four men sitting round the fire. He soon found from their conversation of what moral and religious character they were. They were Roman Catholics, and were not godly men; but he was not going to deny his Master, and he gradually led the conversation in the direction of Protestant truth, or the truth of the Gospel, fully expecting that they would, in consequence, refuse him a night's lodging. At the end of the conversation one of the men (the others had been sufficiently surly), said, "You seem in want of a night's lodging—you may come home with me." He took him home, gave him supper, a bed, and breakfast the next morning, and sent him on his way.

The colporteur said to him, "Why did you behave so kindly to me last night, and why have you received me in this manner, sending me forth almost like a brother?" The man replied: "You will scarcely believe what I tell you, but it is true. A fortnight ago I had a dream. I saw a man coming to my door. He knocked, and I opened it. He had in his hand a little book, and from the book there streamed a flood of light that filled my house. You are the man that I saw in my dream." "Yes," said the colporteur, taking from his pocket a new Testament, "and this is the book; it will fill your house with light, and lead you to the everlasting Light." The man received the Gospel of the Lord Jesus Christ. Now I do not altogether banish from my faith such cases as that. This Book which we are sending forth fills every house with light; it will fill the world with light; but we must send men who understand the Book, and we must train them here, so that they may be worth sending. It is not always a great catch for the Gentiles when we export a missionary. (Laughter.) We must send men who have themselves received the light of heaven, and who, when the Book opens, will cause it to shine with redoubled light from the wisdom of the exposition, making known to the people the true sayings of God. (Applause.)

The Rev. WILLIAM WILLIAMS, in seconding the resolution, said he represented the work done by the society in Canada, where he had resided for many years, and also the Religious Tract Society, whose sympathy he was charged to express, and its readiness to assist their missionaries and colonial churches with its publications. He had been for two years secretary of the Canadian Missionary Society in Montreal, and could testify to the willingness with which assistance had been granted by the Tract Society whenever it was needed. He proposed to give a brief sketch of the work being carried on in the Canadian provinces. In Nova Scotia and New Brunswick there were fifteen or sixteen Congregational churches, nearly all of them in country places. During the rigorous Canadian winter it was difficult to carry on the work, but in the summer the places were amongst the most delightful that could be found on the face of the earth. At some of the fishing stations the members were nearly all women, a large proportion of the male part of the population having perished in the terrific gales that visited those coasts. In Quebec the great difficulty was the presence of the dominant Roman Catholic Church. Four-fifths of the population spoke French, and belonged to the Roman Church, which exercised as dominant an influence there as in Spain or Mexico. The few Congregational churches were in parts of the country where there was a larger proportion of English-speaking people. The greatest number of Congregational churches was in Ontario, which was the great centre of Canadian life and thought, and resembled its neighbour, New England, so that in passing from one to the other very little difference was perceptible, while passing from Quebec to New England the difference was most marked. In Manitoba there was a vast district to be brought under culture. Winnipeg, which ten years ago had 300 inhabitants, now had 8,000, and was growing rapidly; and other new centres, like Rapid City, were in process of formation. Mr. Ewing had gone out to Manitoba from Montreal, and he did not think that a better selection could be made. He was to be followed by Mr. John Brown. They were both simple-minded, earnest men, and had never been far apart in their ministerial work. Congregationalism had made comparatively little progress in Canada, mainly because other Christian communities were making much greater effort. It had, however, some districts which were especially its own. Its great opportunity for usefulness was in the great untrodden West. It had not the same *raison d'être* in Canada that it had in England, there being no State Church, and all religious organisations being leavened with the spirit of freedom. Congregational churches, however, had their work to do in helping to stem the tide of scepticism which had been rolling in from New England, and, thank God, it was doing it.

The Rev. THOMAS JONES, late of Melbourne, who was greeted with hearty cheering, said: I have great pleasure, Mr. Chairman, in moving this resolution. A gentleman from London once went to Highgate to see Coleridge, when Coleridge was in possession of all his marvellous powers; and when he returned he was asked by his friends what he thought of Coleridge. His answer was, "His intellect oppresses me." Dear friends, your kindness oppresses me, and I can hardly keep back the tears. I am glad to see you all. People whom I left, who ought to be old men, are looking as young as ever. To hear you speak, to see the energy of your faith, helps my faith wonderfully. "My faith," said one, "is strengthened infinitely when another man believes in it." Young Aischa, the second wife of Mahomet, after Kadijah's death, looked up into the face of the prophet, and said, "You love me more than you did Kadijah?" "No," said he, "by Allah, I do not; Kadijah was the first to believe in me." (Applause.) I am helped by your faith. I am oppressed by your kindness. May God bless you! I am privileged, as an old man,

not as a priest, to put out my hand, and say, My dear friends in England, may the benediction of God be upon you! May you ever live, pastors and churches, within the sacred enclosure of His eternal love! Now let me give you a lesson in geography, which many of you want, and which many learned editors in England want. It is about Australia. Australia is 2,400 miles in length, 1,900 miles wide; it is more than 26 times the size of Great Britain and Ireland, and six times as large as India. It is only one-fifth smaller than the whole of the continent of Europe. And please to remember, learned editors, that this great continent is divided into these colonies—Queensland, New South Wales, Victoria, South Australia, and Western Australia. Now make use of that, and direct your letters correctly. I have a friend in Queensland, near Melbourne, who has a friend in England; they have been in correspondence for 20 years or more, and his friend in England has not learned to address his letters correctly, for he writes, "Mr. So-and-So, Queensland, Geelong, New South Wales." Now, it is just 500 miles from Queensland to Sydney, the metropolis of New South Wales, and no postman can do that before nine o'clock in the morning. (Laughter.) Not long ago a letter was addressed from England to Victoria thus: "Victoria, near Melbourne." (Laughter.) Now, it is the private opinion of all who live in Melbourne that Melbourne is in Victoria, and not Victoria in Melbourne; remember that. (Laughter.) Now, I am to speak to you a few words about Victoria. Its population numbers about 850,000. It is made up, of course, of English—because they are everywhere—of Irish, of Scotch, and what is far better than any of Welsh. (Laughter.) There are sprinklings of Jews and Germans and "Heathen Chinese" and black Aborigines, and now and again you can pick out a sprightly Frenchman in the streets; but the four great elements of the population are those that I first named. And will you please remember, in speaking of the colonists, that they are not barbarians? Some of my friends were exceedingly anxious when I returned to England with my wife and my two boys, dressed in garments fearfully and wonderfully made, and half converted into barbarians—you see I am as cultivated now as when you knew me of old—(laughter)—that you in England should know that they are not barbarians. At Port Phillip there was a fine Scotchman, who came on board with a letter for me. He was a Presbyterian minister, who had assumed very solemn physical dimensions, and who takes up more than his share of room in the atmosphere. (Laughter.) He is a glorious man, mind you; he has such a circumference of chest, that if he tumbled into the sea he could never be drowned, because he could not sink. He is seventy years of age, and can walk like a boy. He stood before me with his ruddy face and his honest brow, with the Ten Commandments on it unbroken, and he said to me, "You see, Mr. Jones, we are not barbarians." "Certainly not," said I; "you are not, at least." They are cultivated people, ladies and gentlemen, as much as you are here in London, and if there is any reporter here I hope he will take down these words, exactly as I say them. I have profound respect for them, because you know I may go back there again. (Much laughter.) Then we have all the religious phenomena of England in Victoria. Mr. White wanted to know what we were doing in Victoria. I will tell you something about it in a few words. The great Roman Catholic Church is there, the old European conjuror, the practised hand at spiritual and religious legerdemain; she is there with the wonderful accompaniments of her presence—strong, hale, rugged. The Anglican Church is there, and many of them are doing good and noble work; they preach the Gospel of the Lord Jesus Christ, in its purity and simplicity; but, alas for me! I never can like a priest. They all call themselves priests. I find in the New Testament one Priest, the great High Priest; and I find also that every Christian is a priest, and that the Church of God is a royal priesthood. (Applause.) I have every respect in the world for a bishop, as a gentleman; although I will take good care that nobody shall be a bishop over me—very good care. I have every respect for ministers of religious denominations; I have every respect for curates, but when I find a boy who has just become a curate, patronising my hoary head and saying, "Stand by, I am holier than thou," I look upon him with a glance that goes down to his soul, if there is a soul there. (Laughter.) Now, my greatest objection to the Established Church of England is that she seeks by machinery settled and fixed to convert good men into curates and priests. Well, there they are, many of them doing a noble work. And the Presbyterians are there, true descendants of their ancestors, sticking firmly to their creeds, their standards, their catechism, holding on with a firm grip to what they call the essential doctrines of Christianity, preaching now, as their fathers did 200 years ago, a Calvinistic theory of this wonderful universe. I want to speak of my fellows fairly. The Wesleyans are there doing a work which nobody else seems to do. The genius of John Wesley is upon them. They have ministers who are gentlemen, intelligent, educated men; they collect people in thousands around them, and the blessings of the poor will rest upon those

Wesleyan ministers when they are silent in death and the frost of the ground shall sit where eloquence was enthroned. And the Baptists are there. The Baptists are ourselves, and we are the Baptists, with the single exception of that—what shall I call it?—that Baptist heresy. (Laughter.) Now, stop; I have not put my foot into it yet. Then all the infinitesimally small parties are there; the spiritualists are there, and that is really a religion in Melbourne. All the phenomena of England are there. I must confess it does not seem to me a very seemly sight—all these divisions in the Church of Christ. Yet you know there are two things to be considered. It is inevitable. We are differently constituted; I cannot see things in the light in which you see them; I look at them from a different angle! It is all in harmony with the analogy of nature. I have a landscape before my mind, and if I were to describe it I should be in my own element. I see the tender sapling; I hear the babbling and bubbling of the spring and the brook, the clatter of the flowing rivulet; I see whitewashed cottages, I behold the waving of the high trees; I see gardens well cultivated; I hear the songs of birds, the concert of the forests; there are all these various objects, yet I know it is one landscape. I look up into the bright firmament, the awful city of God, where the stars laugh at each other across that wonderful expanse. There are many stars, but one firmament. I look at the great armies of Europe—our own English army; there are many regiments, but one army, one Government, and one Queen—God bless her! (Applause.) These various churches have different flags, and there are many regiments. Don't think me too liberal when I say that there are thousands of splendid workers in the Roman Catholic Church; that there are honoured men in the hoary-headed old Anglican institution; that the Presbyterians do honour to their Christianity; that the Wesleyans, moved by the genius of the wonderful Wesley, work under the banner of Calvary with a wonderful power; that the Baptists, lovers of liberty, true to the truth, are the simplest of all religions, and no body has fought the battle of right against wrong, liberty against spiritual tyranny, better than they. And we, the Independents—well, we love Him too, don't we? we believe in Him, don't we? and when we die we shall say, "Lord Jesus, receive our spirits." What is all this but the Divine landscape, the spiritual firmament, the army of Christ, and we won't quarrel with each other. As to our denomination, Mr. Fielden did what he had no business to do—he gave you the statistics of affairs in Victoria, so that I cannot talk about them. But I want to say a few words about our ministers. Mr. Lawrence is here, a gentleman who has done noble work in Carlton and Melbourne, who has been in business, like St. Paul, all the week, and preached on the Sabbath like an Apostle for many long years. He is beloved of the people—he is a bold and brave Englishman; he has built a convenient, commodious, and beautiful church, and Mr. Allen has just taken his place now that he has come to England. I was not present at the Congregational Union meeting, but I hope you did give him a noble, hearty welcome, for he is a Londoner. (Applause.) I understood before I left London that the ministers out there were inferior to the ministers here. Now, I am not going to speak a word against any of you, mind, but I beg to say that, taking a dozen of our ministers—there are only a few of us—and taking a dozen indiscriminately from English counties, we in Victoria—well, we would stand or fall with you. (Laughter.) There is Mr. Gosman, the Principal of our College in Melbourne, who could fill any theological chair in any of our colleges in England with credit to himself and honour to the college. He has strong, original powers; he is well trained by education; he has the brawny arm of a Scotchman, and, by the way, he is black, and blackness and darkness, as you ought to know, are divine. (Laughter.) No man can be very able as a preacher of the Gospel unless he is sanguine—bilious in temperament and dark and black in complexion. (Laughter.) He is an admirable logician. I have heard many addresses here at the opening of colleges, but I never heard in London more able addresses than I have heard from Professor Gosman. He will be in England in two or three years, and you must take care to welcome him as an able brother and an able thinker, a noble Christian, and an able teacher of his students. Then there is Mr. Halley, a Londoner or a Manchester man, I am not sure which—I think both. (Laughter.) He is secretary of the Congregational Union and Mission of Victoria. He seems to me to be made up; he is not one piece of ability; but made up of odds and ends. (Laughter.) It is as if Nature had been making lots of men, and there were fragments lying about, and she had put them together, and made Jacob Halley. He is an admirable person, and keeps together a nice church at Williamstown. He is a splendid secretary and organiser. He thinks nothing of going as captain on a picnic of 900 in number. What do you think of a picnic like that? He hires two steamers, and takes us down to one of the little places on the coast of that beautiful bay, and takes us safely home afterwards. He is such a

man as ought to have been with Wellington in the Peninsula. Under Wellington? Well, I rather doubt that. (Laughter.) Over, perhaps. Then there is Joseph King, the present Chairman of the Congregational Union of Victoria. He is a gentlemanly, scholarly man, a good preacher, without any extraordinary eloquence, an admirable pastor of a church in whose love he lives, and faithful to the Master in every respect. I am glad to say that although we have no creed there, no written creed, no catechism, no people in the world preach the Gospel in greater purity than our ministers in Victoria. The delicious, tender voice that went forth from Judea 1,800 years ago, and has been vibrating through the atmosphere of the earth ever since, is echoed and re-echoed in all our pulpits in Victoria to-day. There are differences between England and Victoria, but there is no difference in our Congregationalism. Christ to our ministers is all and in all. Then as to brotherly kindness, I wish to bear this testimony. I was there with them three years, and I never heard one harsh word from the mouth of any one of these my brethren. They received me into their heart of love when I went there in feeble health, and let it go from this distance that I have them in everlasting remembrance, and that they live in the embrace of my tenderest affection. So much for our brother ministers. And remember that many of them are working hard for very little consideration. Let me remind you, after what Mr. White has said, that we do not receive much from this society. We had £200 from you last year; but let me tell Mr. White if you do not go on in a proper manner we won't receive your £200 next year. (Laughter.) You know when they settled on a postage stamp in Victoria, so proud were they in those days of gold that as they were consulting together as to what the price of the transmission of a letter should be, somebody said, "A penny." "Oh no," said another gentleman; "they pay a penny in England! we will pay two." Well, you know it is the old Saxon nature. (Laughter.) Now about the churches. I will only speak of my own church. It is a large church. My congregation generally, on Sunday evening, consists of about 2,000 people. It is as intellectual as a London congregation. There are strong-bearded, long-headed men by hundreds looking up to you in earnestness, and seeming to say in the midst of the mysteries of life, "O, you little air, have you any light to throw upon the mystery? Have you any help to give us strong-headed men of business?" They beat you in regularity of attendance at Divine worship. I was delighted with that. Of course, there are lame ones everywhere. Generally, you know, the weather is to blame. People are well on Saturday and hearty on Monday morning; but they are a little bit indisposed on the Sunday. (Laughter.) My congregation at Melbourne was very careful in its attendance upon Divine worship. There is—I cannot define what I mean—an energy, a sprightliness, a youthfulness about them that I do not find here. I am not exaggerating. You will find it when you go there. (Laughter.) As to personal friends, I ought to say that I received every kindness from my church and congregation. Of course, living there three years, I made a number of personal friends, and I want to tell you how good my personal friends were to me. My church gave me a curate, and when he went away to another place, they gave me another curate. I felt quite dignified. (Laughter.) When they thought I was weak, and they were right—this is a lesson for rich English churches—they gave me a horse, a four-wheeled carriage, and a groom. Now, that is one reason why you should respect me, because a man who has kept his own carriage, especially a minister, is entitled to respect. (Laughter.) You may say that is a rose-coloured picture. Well, I can paint no other. There are faults, no doubt; imperfections and deficiencies; yes, no doubt; but I leave you to find them out. (Applause.) "I will bury thy sins in the depths of the sea." I prefer beauty to ugliness; I prefer harmony to discord; I prefer tender words to harsh, clumsy utterances; I prefer love to hatred; I prefer kindness to niggardliness of nature. So, my dear Victoria friends, God bless you! I have no fault to find with you. I have painted your likeness to the best of my ability. I think you ought to have cheered then. (Applause and laughter.) Now, I want Mr. Fielden and the committee of this society to listen to me. I want to give them one word of advice. I am sure all my brethren in Victoria would agree with me. I want you to work from great centres of population. Bush work you must do in some degree, but the chief aim should be to establish strong churches. At South Yarrow, West Melbourne, Ballarat, Sandhurst, and so on, when you have strong central churches like the human heart, you will pour out the blood of truth, and genius of Christianity to the further circumference of our denomination; but if you merely scatter yourselves widely about the bush with small men and small churches, you will not do a tithe of the good you would do by creating strong, central churches. Now, let me give you another word of advice. You are bound to help. Let me dogmatise a little here. I speak in the name of the British Empire, and I tell you you are bound to take a part, and a very important part, in the evangelisation of the

colonies. There is a great tree described in the Book of Daniel. It is as high as the heavens; its branches cover the whole earth; all nations could see it at one time; the beasts of the field sat under its shadow; birds made their nests in its branches; it was great, grand, glorious, almost awful. That was Nebuchadnezzar and the Babylonian Empire. Nebuchadnezzar forgot his duty, and his successors forgot their duty, and a voice spake from heaven, saying, "Hew down the tree, cut off its branches; shake off its leaves, scatter its fruit, and let the beasts of the field sit no more under its shadow." It is a symbol of the British Empire. The branches of this wonderful England spread from Canada to New Zealand; they shake over the whole earth, and nations are fed by this wonderful English tree. Your commerce, your literature, your wisdom, pass away to other nations. The colonies are your branches, and you must take care not to do as the Babylonians did, or a voice will break from heaven and say, "Hew down that British tree; let the branches wither; let the leaves fall like the autumn leaves of the country." Now, can we rise to anything great? Are we to be merely small in our conception? Cannot we have the grand ideas of medieval times adapted to our present times, when men lived for great objects, and not merely for making money. O ye rich London merchants; O ye men who have the treasures of the earth, the ends of the world are calling on you for help; your brothers and your sisters are amid the forests of Australia, not hearing a sermon sometimes for three and even six months together. I remember being at a little hotel for a few hours, and an intelligent lady, the landlady there, spoke to me, with tears in her eyes, and she said—she didn't murder the Queen's English either—"Mr. Jones, we never have a sermon here. An Anglican clergyman occasionally comes; but we never have a sermon here, and we are rapidly becoming heathen." Her husband had already become a drunkard there. Now, one or two things must happen; you must have the vigorous preaching of the Gospel everywhere in Australia, or the English people must gravitate lower and lower. I say, then, in God name, you must help them. (Applause.) I had a beautiful vision. We were coming up the Mediterranean, and were longing to see Europe; we were looking for the southern headland of Spain, Cape Gata; we watched many a long hour, as the captain had told us that we might expect it. One said, "There it is," and another would say, "No, it is only mist and vapour." Then we waited another hour, and some one said, "Don't you think you see an image there?" It was only the same mist. On the *Pekin* plunged, through the moving waves of the Mediterranean. We were on the deck looking out, and our hearts palpitating to see the beautiful headland of Europe once more, and we felt quite near home. At last some one cried out, "There it is! there it is!" and it came out in bold relief and bolder still, until at last the lofty, rugged, rocky coast of Spain stood out, looking boldly in the face of the sun, and our hearts all rejoiced. Brethren, excuse a little Welsh poetry. I have been looking out yonder in Melbourne, Sydney, Adelaide, Brisbane, Perth; I have been looking over these five colonies and looking down to a time 300 years hence, and I see something very much like an image forming in the mist and vapour of the future. Infidelity says it will never become real. It is the kingdom of God in the southern hemisphere. Infidelity is screaming out it will never be realised. I think I see it. "No," says infidelity, "it is only vapour and mist." But look: it shall be realised, it is coming clearer and clearer every day; it shall stand out in bold relief, a holy community of nations. The New Testament shall be its book of morals; Christ shall be its king, Jehovah shall be its God. Will you do anything that will help the realisation of that? My friends in London have died one after the other. Thomas Binney sleeps; Alexander Raleigh since I left has disappeared from among you; my day is coming soon. Shall we be worthy of the noble men who sleep in death, or shall we grow smaller and smaller, narrower and narrower? No! no! We will grow. Our young preachers shall become eloquent men, they shall take the place of those who have gone, and you, laymen, must receive the baptism of liberality from the high heavens. Mr. Chairman, I have done. I have tried to do good. Go forth and do whatever you can for this Colonial Missionary Society. (Loud applause.)

Rev. J. C. MACKINTOSH (of Port Elizabeth), in seconding the resolution, said that he represented informally the Congregational Union of South Africa, of which he was the secretary. It consisted of twenty-five churches, divided into three classes—the first those that were entirely European, the second having European and native congregations, and the third entirely native churches, some of which were self-supporting. The Colonial Missionary Society had, as yet, done nothing for South Africa proper; but it had helped Natal to some extent. He pleaded that they should be put upon the same footing as the other colonies, because they were doing substantially the same work, and because they had a large native population. Where Europeans and natives were

found side by side, nothing would put them into a right relation with each other but the pervading spirit of Christianity. In the Colony which he represented there was ample room for all their energies. The call was urgent, and there was not a man there who was not needed; so that Mr. White need not fear that they would be treading upon one another's heels. Were the Congregationalists the only denomination that should manifest no spirit of enterprise and progress? They were but a little band in South Africa, but they had done a good work, in regard not only to religious but to secular matters. They ought ever to bear in mind that the European work and the native work were one, and that one spirit should always animate them. It ought not to be considered a crime for a minister to change his sphere of labour, and when a man returned home after a few years of colonial work, he ought to be heartily received by his brethren. (Hear, hear.)

The resolution was unanimously adopted. Rev. W. H. LAWRENCE moved a vote of thanks to the Chairman and to the deacons of the chapel for their kindness in giving the use of the chapel for the meeting. Alluding to the progress of Congregational churches in Victoria, he said there were about eighty-eight ministers in the colony belonging to the Baptists and Independents, the total number of ministers being about eight hundred. He appealed for help in the colonial field from those at home, because their own children and relatives went thither, and ran the risk, if no spiritual assistance were afforded, of lapsing into heathenism.

The motion, having been seconded, was unanimously adopted.

The CHAIRMAN briefly acknowledged the vote of thanks, and the meeting separated.

IRISH EVANGELICAL SOCIETY.

THE annual meeting of this society was held in the Library of the Memorial Hall, Farringdon-street, on Wednesday evening, the 12th inst. Sir Chas. Reed, M.P., presided, supported by the Revs. Dr. McAulane, J. Jackson Wray, W. Fox, S. J. Whitmee, F.R.S.S., Mr. James Scrutton, &c.

The proceedings commenced with the singing of a hymn, and prayer was offered by the Rev. G. D. MACGREGOR.

The Rev. W. W. JUBB, the secretary, then read the report, which commenced by asking whether the society was doing the work for which it was established, and whether the amount of known success would warrant its perpetuation. To answer this question all the considerations connected with Irish mission work ought to be taken into account. In scarcely any portion of the globe are the efforts of the Christian missionary beset by so many difficulties. In no so-called Christian country are the difficulties so many and formidable as in the sister isle.

There you have an ignorance of religion which approaches heathen darkness; you have an ecclesiastical system, hoary with antiquity, which subjugates alike the mind and body of its adherents, which is the most complete and perfect in its organisation, which carries on an espionage that dogs the steps of its members even as their own shadow, and which persecutes to the death any ascertained schismatical disloyalty. It is easier to tame the savage and to penetrate and dispel the darkness of heathenism than to rescue men from the clutches of a despotic priesthood. The direct and indirect influence of this mission upon Romanists has been both apparent and real. In this aspect of the society's operations, therefore, the committee will welcome any inquiry as to their success. But it is not only with the Romanists that your agents have to deal. There are other departments in which their activities are called forth, and in these they have had abundant signs of their Master's presence and blessing. They have done something to advance "scriptural holiness" in the land; they have assisted to stir up the zeal and to re-kindle the flame of evangelical devotion on the altars of some Protestant churches where before it burnt dimly and feebly; they have been the means, in the hands of God, in the conversion of large numbers of men to the faith of Christ, and of conducting many by the pathway of the Cross—in opposition to the crucifix—to the kingdom of blessedness; they have collected numerous small congregations in localities where before no Christian instrumentality was brought to bear upon the people, and from time to time, as the providence of God has opened the way, and the liberality of the British churches has enabled them to follow, they have itinerated through different parts of the country, preaching the Gospel to large numbers of people, who were most ready to hear; they have been discouraged and disturbed—now by political agitation, now by distress and famine, and now by emigration; some of them have had their chapels almost emptied again and again by removals—yet they have remained steadfast, and have gone out into the highways and hedges, and have compelled men to come in, and thus their churches have been kept alive. If this can be called success, then they have succeeded; and the society which has sent them forth and stood by them has realised the end for which it was formed, and has prospered to the

full amount of reasonable expectation and of the limited resources which it has received. (Cheers.)

It is, however, to be hoped that the policy which will be inaugurated by the new Government will do something to settle the unrest of Ireland, and, while giving justice to all, hasten the dawn of times that shall be peaceful, prosperous, and happy. (Cheers.) The prevalent distress in Ireland, especially in the west, has had a depressing influence on the work of the society. In the agricultural districts of the north, many of the most devout attendants at the stations of the society have had to migrate to other parts. It was not thought expedient to set on foot a separate relief fund, but several subscriptions, amounting to £30, were received and expended by its agents, and there is reason to hope that the worst of the distress is passed. In accordance with the decisions of conferences held in Dublin and London, the Revs. J. White, W. Fox, and R. Sewell have been appointed to represent the committee in Ireland at the quarterly or special meetings held in London; and that the rules and regulations will shortly be revised and put into such a form as will, we hope, facilitate harmonious working all round. The committee regret that they have not been enabled—through want of funds—to engage special evangelists. They are persuaded that this branch of their work is important and promising, and they will rejoice when the churches, by their liberality, empower them to enter the various fields which are constantly opening up to them. In the meantime, several of the brethren have undertaken this work as opportunities and strength have afforded. A very encouraging report relative to evangelistic work has been received from the Rev. G. Wight, of Newry, while three pastors of self-sustaining churches have obtained such help as has warranted the Irish Congregational Union in securing the services of Mr. Watt, of Donaghmore, who has been labouring successfully in Donegal. This and similar movements have the best wishes of the society. With regard to finances, the special appeal made by the committee brought in about £500 towards last year's debt of £1,524. For the last three years the expenditure was annually £400 in excess of the income. This could not go on. In April last year some reductions were decided on, and the committee greatly regret to have to diminish their grants to men who, they knew, were working amid so many contrary forces with much devotion, and who, at the best, had but a mere pittance as a money reward for their labour, and they were anxious to make the change with as much gentleness as circumstances would allow. In some cases, therefore, the notice was three months, in others six, and in others nine. As a consequence of this, during the first six months of the year the payments were almost up to the old scale, and the benefits of the reduction have only been partially realised. This will account for the large deficit which they have again to report. Continued efforts have been made to increase the receipts, and with some success. But the increase from British Missions collections are nearly £200 behind those of last year, and it is feared that as the Church-Aid and Home Missionary Society develops and grows they may decrease still more. The financial state of the society imperatively demands renewed and augmented contributions, that the debt may be removed; that the committee may be saved from wearying and worrying anxiety; and that the work to which they are solemnly pledged may be carried on and extended. But notwithstanding the depressing condition of the finances, the committee can report that some of their stations are healthy and prosperous. Thus at Armagh, in Ulster, Mr. Bowron reports that the membership has increased, the finances are better, and the out-stations have been well sustained. From Belfast the Rev. A. Morrison writes in good heart, and has been fairly successful. The station at Ballyvaughan has been resumed by the society, and Mr. Douglas has removed from Donegal to superintend it. At Carrickfergus, where the Rev. W. Graham labours, a beautiful church has been opened during the year, and is almost free from debt. The committee have encouraging reports from Castle Finn, where half the cost of a new church has been secured, and Mr. McConnell, at Donoughmore, and Mr. Hadden, at Donaghry, are working with great energy, and are full of encouragement, notwithstanding the depression arising from bad harvests. A new station has been opened at Larne, where Mr. Orr is very devoted to his work, and there is the prospect of a flourishing and self-supporting church. From other stations, also, there are satisfactory reports, including Newry, where Mr. Wight has gathered a congregation deeply attached to him. The report also notices the retirement, after forty years of faithful service, of "good" Mr. Bain, of Stralder, who for miles around has been received among all classes as a counsellor and trusted friend. The committee have granted him an annuity of £40. He will be succeeded by Mr. Wesley Kelly. In Dublin the three churches of Zion, Kilmaham, and York-street have become affiliated, Mr. Whitmee being senior minister, and Mr. Jacobs, of the Bristol Institute, his co-pastor. The church at Kingstown, of which Mr. Wallace is the pastor, is now independent of the society. At Limerick the Rev. Jas. Munro, of Selkirk, a young man of zeal and promise, has settled; at Cork Mr. Fry carries on a steady and useful work; at Youghal the vacancy caused by Mr. Cope's retirement will not be filled up. In Galway, the only place in Connaught where the Congregationalists are represented, the distress having been most severe, the hindrances to success have increased. Mr. Kydd has left for Coleraine, and the committee hope that in due time they will find a man for this station who will make some impression upon the darkness of Romanism, which is so dense and widespread throughout the district. The report concludes by repeating that what is wanting, what must be obtained, if Ireland is to be won for Christ, is that English Protestants shall be more bountiful in their gifts and more believing in their prayers.

Mr. JAMES SCRUTTON (treasurer) presented the financial statement. The ordinary income of the year had been £2,141, and special receipts £184; the total expenses, £2,711,

leaving a deficiency of £381 for the current year, which, added to former deficiencies, made up a total deficiency of £1,906. Mr. Scrutton went on to say that he wished he could have presented a more encouraging statement, but the receipts had not amounted to what they had expected at the beginning of the year, as there was a falling-off in the congregational collections, and the expenses had been more than they desired them to be, mainly from the fact that the reductions agreed upon could not be made immediately. It would be their duty in arranging their course for the ensuing year to deal with the amount which might be placed at their disposal. If the churches would entrust them with a larger amount they would endeavour to make a wise use of it. (Hear, hear.)

The CHAIRMAN said: Our operations seem to be very limited, and our resources very much crippled. But though we are cast down we are not in despair, and I take encouragement from this meeting, seeing as I do friends who have not been with us for some years, whose presence assures me and the committee that the very fact that we are in some difficulty is a token for good, as it has brought them hither to testify their attachment to this society, and to declare to-night that this society shall not be abandoned. (Applause.) There was one word in the report upon which I would just remark. If this were said to be a Home Missionary Society I think it would be better supported; but, in fact, it is a foreign missionary society, and yet the foreign aspect of it does not place it in the rank of a strict foreign mission. If it were thousands of miles away Ireland would be thought more of. I wish that narrow strip of sea was not so inconvenient to many, and that our Christian people might go across and enjoy intercourse with their fellow-Christians, and enjoy that lovely land. (Hear, hear.) It is because we know so little of Ireland that we treat her as a foreigner, instead of remembering that she is our sister. With regard to the deficiency of income we are not alone in our trouble; for I find from the report of the Baptist Mission that they are in the same difficulty. It is as strictly a missionary enterprise in which we are engaged as any of the large missions of our churches. I claim for it its right position as a home mission, and say it ought to be nearer and dearer to us than the great mission stations far removed from it. We were understood to be a witness for Protestant truth where that witness has been much needed, and never more than at the present time. (Hear, hear.) Our agents have been faithful in this respect, and they have had to suffer for the cause in a pecuniary way, and I must say that the discouragement I feel to-night is because of the fact that we have been obliged to reduce the poor stipends of our loyal agents. It is a painful thing to think that men receiving such small sums should have notice of reduction. This is not as the Master would have it. We can only hope that funds will come to spare us the pain of further reductions. But it depends upon the churches. What has become of the fervour and zeal of former days? Was it because we had an Established Church to overthrow, and has it come to pass that, having disestablished that Church, we have lost our first love and zeal for Ireland? I much fear that many men were earnest because they were endeavouring to attain one great object, and are now content to leave Ireland to itself. We ought to be prepared to extend our operations now. I challenge those men who came forward so boldly then, to stand by the Congregational body now in seeking to do what can be done to advance that religious liberty which we have been able to secure for that country. I don't wish to cavil at the arrangement made under the name of Church-Aid, but in considering what is necessary for the aid of our churches, I think the Colonial Missionary and the Irish Evangelical Societies ought not to be deprived of their share in the denominational collections. I think it is a grand mistake to give up that annual appeal. We need the money, and because the churches have not had the opportunity of giving that collection, our poor agents are still further to be impoverished. We have a right to be in Ireland as Congregationalists. I greatly respect the Presbyterian body, but Congregationalism has a foothold in Ireland, and will have great weight there some time. There is a portrait of a noble man opposite—Oliver Cromwell. We have churches in Ireland, whose ministers we supply, where Cromwell's Ironsides used to worship. Are you going to allow those churches to lapse? (Hear, hear.) I trust not, for if the Gospel is preached anywhere it is preached by our agents in their visitations and in the little congregations which meet there. There is a great deal of good work going on in Ireland, and I do hope that the churches will be incited to do something more for that country, and that the miserable income of this society—now only about £2,000—shall not rest in its present position. I trust that on Friday, when that matter is discussed at the meeting of the Union, there will be a hearty response, which will place us in a better position than that we now occupy. (Hear, hear.) We have had a very interesting report, well prepared and well read, and we have several able speakers here, and I want your hearts to be warmed by them. (Applause.)

The Rev. H. H. CARLISLE, LL.B. (Southampton) moved the adoption of the report, and appointment of committee and officers. There was, he said, no branch of the missions of their Church to which he could bring more fulness of heart than that; for he knew something of what that agency had done for Ireland, and something of what England had had in return. There had never been a pound spent in the interest of Ireland which had not come back a hundred-fold. Springs of life had been opened there which had been valuable contributaries to the river of Congregationalism which flowed through this favoured land. The time was never more urgent for them to bear faithful testimony, and do true work for Jesus Christ. There was no good reason why any true man labouring there should be discouraged or left unaided. They would not do less for their Church-Aid Society by doing what was urgent upon them to do for Ireland.

The Rev. ANDREW REED (St. Leonard's) seconded the resolution. If they might judge of a society from the spirit and tone of its report, and surely they might from the spirit and tone of its secretary, he should attach to that society a very high regard, esteem, and hope. A better report he had seldom listened to. The society appeared to be in difficulties, and they had heard that morning from an orator that the age of chivalry had passed. But he thought that those who stood by that work proved that the age of chivalry had not passed, and he trusted that Congregationalists would show that chivalry was not dead in their hearts, but that a great many would rally to their aid from the churches. He rejoiced to see his dear brother showing his chivalry with recovered health and larger opportunities. (Applause.) He knew the ties that bound him to Ireland, and he knew also that he would be the rightful and worthy successor of those three sainted men, whose portraits were behind him—their dear father, Dr. Reed, Edward Baines, of Leeds, and Dr. Pye Smith. Those were men of chivalry in their time. He trusted that they had not altogether lost the spirit which they manifested in their day, although they might lag behind in some of the power they exhibited. Dr. Reed forced into life many a cause which seemed almost dead. He (the speaker) did look for much improvement in Ireland on account of the reversal of her political position. He asked for consideration for Mr. Forster from Congregationalists, and hoped that no feeling of discontent with him in the past would be allowed to follow him in Ireland, but that he might win honour in that field also. (Hear, hear.) He heard with some astonishment that there was nothing to be expected but the largest sympathy from the Church-Aid Society. He fully expected that that society, which was arranged on the principle of the strong aiding the weak, would cover with its protection their cause. That society was a little sister, and Ireland was a part of Great Britain, in which they ought to feel the liveliest interest, and he trusted that the weakness and difficulty of the society at the present moment, when they had, through a new system, to lose their share of the annual collections, would meet with a good deal of sympathy from the Congregational churches. (Hear, hear.)

The Rev. ROBT. SEWELL, of Londonderry, proposed to add the name of another gentleman to the list of committee; but his motion not finding a seconder, the report and list of committee as proposed was adopted.

The SECRETARY having read some proposed alterations in the rules of the society,

The Rev. S. G. WHITNEY, of Dublin, moved a resolution confirming the revision, and expressing sympathy with the committee in the efforts they had made to reduce the debt and increase the income of the society. He remarked that the chairman, in his opening speech, spoke of Ireland as a mission-field, and he also, from his knowledge of one part of Ireland, was led to think that Ireland was as certainly a mission-field as any portion of it with which he was acquainted. He saw in Roman Catholicism that which was as bad in its influence upon the lives of men and women as many of the systems of paganism. He did not speak of what was taking place in one or two places in Ireland—at Knock and Queen's County, for instance—but to the condition of the people as Roman Catholics throughout Ireland. Scarcely a day had passed during the last year in which his feelings had not been deeply moved by the idleness of the people of Dublin. He had to pass, in coming from his house to the city, one of the Roman Catholic chapels, on the front of which there was a beautiful picture of the Virgin Mary. He saw men lifting their hats in front of that church, and from his knowledge of the people of Dublin he knew that Roman Catholicism was exercising a most evil influence upon the inner lives of multitudes. With regard to the social condition of Ireland, he had felt deeply that the social degradation of a great proportion of the Irish people was owing to their religion. (Hear, hear.) They might do what they could to benefit the people socially, but they would never raise them until they gave them the pure Gospel and brought them under its ennobling influence. (Applause.) They believed the Gospel was preached in its purity by their agents, but a great many people asked the question, Can the Roman Catholics of Ireland be influenced

by the pure Gospel? As an illustration that they could be influenced, the speaker said that some months ago one of their prominent laymen in Dublin conceived the idea of giving free Sunday morning breakfasts to some of the poor, distressed people. The first Sunday they had only a few persons present, but now 700 received a free breakfast every Sunday morning. They did not know what proportion of those were Roman Catholics, but they believed the greater proportion of them were. After breakfast permission was given for those who liked to leave, but not more than four or five went out. They knew that some Gospel addresses were to be delivered, and they stayed every Sunday morning; by that means one thousand Roman Catholics in Dublin heard the pure Gospel of the Lord and Saviour. (Applause.) Last summer a Wesleyan missionary preached the simple Gospel in the open air near the Custom House, and had a large audience. He was not greatly molested, and would continue that work. A good work was going on in Dublin. He had preached the Gospel in a hall to five hundred people, and he knew they had access to the Roman Catholics at the present time. He had seen a few results from their work and the influences which were being brought to bear upon the Roman Catholics of Dublin. After relating two cases of conversion he had witnessed, the speaker asked if nothing could be done to help forward that evangelical movement. Some people said that Congregationalism was not suited to the people of Ireland, but he believed that it was—not to all the people, perhaps, as they were not sufficiently educated to be Congregationalists, for Congregationalism needed intelligence and a large amount of grace. There was a great movement going on in Dublin which he might call Hall-ism. Men gathered together in halls and preached the Gospel, and he thought there was a great field for them to work in that way. When he went to Ireland there were two churches in Dublin which he thought might be affiliated to his own church. That had been done, and they now wanted an assistant minister to work the two churches. There was a great work to be done in Dublin and all over Ireland for Congregationalism and for the Church of Christ, and they would go forward in that work, although the English Congregationalists had not done their duty to Ireland. Their motto should be—"The pure Gospel for Ireland, and Ireland for Christ." (Applause.)

The Rev. W. FOX (Cork) seconded the resolution. He had been in Ireland nearly thirty years, and as he had never had a charge in England he had had no experience of its ministerial life and grandeur, and had been content to remain in Ireland. He had seen great changes there in that time, and began to think that he knew more about Irishmen than he did about Englishmen. He sometimes tired of speaking of the difficulties which surrounded them. But had they not some encouragements? They had no established Church. (Hear, hear.) He did not know how long it would be before they would be able to say that in England. They had, too, a Sunday Closing Bill, with only four or five towns excepted, one of them being Cork. They were encouraged to labour on, not by what they could do themselves, but by what they could help others to do. They had a Bible Society in Cork, of which he was one of the committee, and if he had been there that day, he would have stood on the same platform as the bishop. In the harbour of Cork a large number of books were annually circulated amongst the sailors, and several thousands sold. One thousand Italian Bibles had been sold there, and they were carried home and read; and who could tell what influence might be exercised thereby? Many families had left Cork for London, and for all parts of the world, who would have been a great power and blessing to them if they had remained. From the 11th of February to the present date 20,000 emigrants had left Ireland from Queenstown alone, and that thing was going on year after year, so that their population was reduced from eight millions to a little over five millions. They thus lost the material from which their churches were made, and became weak, and had to ask a little help there. After describing the difference between the people of the North and South of Ireland, the speaker said: What, then, could be done for a country like that? What ought they to do? The charge was often made that Congregationalists did so much for the Disestablishment of the Irish Church, but that when it was disestablished they did not put forth any new effort, but withdrew the support of men standing at their posts. Those were facts which ought to be made known, and there was a fear, as the Bishop of Peterborough said, that they were growing politically strong and spiritually weak. He had great respect for the Catholics, and they must be generous to them as men. They were becoming dissatisfied, and if they could see their homes and the way they lived, they would have little hope for humanity if the time did not come when they would be renewed. But he hoped that from the Liberal party and the new Irish Secretary they might expect liberal things, and that the time was fast coming when, instead of being a trouble to the English people, Ireland would be a right arm to her, and they would be one in effort and one in spirit and in hope.

It was not to the credit of the British nation that they should do such great things for communities abroad, and yet have Ireland in such a state. The speaker concluded with an earnest appeal for help for Ireland.

The Rev. Dr. McAUSLANE (Victoria-park) moved the following resolution:—

That this meeting gratefully acknowledges the favour of God, which has rested upon the work of the society during the past year; it also rejoices in the measure of success which has attended the efforts of the society's agents. It deeply deprecates the distress which has recently so terribly afflicted many of the Irish people, and it now earnestly and prayerfully commends them and their country to the sympathy and generosity of British Christians, that in the future the spiritual claims of Ireland may be more fully met.

The distress of which the resolution spoke had a bright as well as a dark side, for it was exciting the sympathy of the English people, and there was reason to hope that there would be results in the spiritual welfare of that benighted land. Success had attended the efforts of their agents. Supposing their agents had been withdrawn and their churches closed, many sinners would not have been brought to God. Why had the success not been greater? It was not an easy thing to convert a sinner, and it was remarkably difficult in Ireland, because the enemies to conversion were many, through the false teaching of the priests. And it was not easy, also, because their agents were not well paid. It was not an easy thing for a man with a large family and a contemptible income to do his duty, and it was a wonder to him that they had heart at all to throw themselves into the grandest and noblest work a man could devote himself to. The resolution ascribed the success to God, and there was no attempt on that platform to eulogise any man. God was with them, and let them take heart again, and remember that greater was He who was for them than all that came up against them. He would commend the society to the generosity and practical sympathy of the British churches. It was not popular with the ministers of London, and it would never be popular with the churches until it was popular with them, but he would commend it to the prayers of the churches, and would like to see a prayer meeting on its behalf, held in connection with all their churches. Let them have confidence in God about the society, pray more and think less about the money, and depend upon it, when the prayer went up, and the answer came down, money would flow into the exchequer.

Rev. J. JACKSON WRAY, of Tottenham-court-road, in seconding the resolution, said he was there because he did most heartily sympathise with the objects of the society. The state of Ireland, which he had studied for many years, and the visit he had paid there, led him to accede to the secretary's request that he would be present. He most heartily desired to help the society, for he believed that it was the Gospel only that could heal the woes of Ireland. There was now an open door for them to enter into that land where Popery had had its own way. What marvels had been done abroad, and was not the Gospel equally sufficient for Ireland? The work had not been done, because they had touched it with the touch of an infant, instead of that of a giant. He would urge them to pray for Mr. Forster in the responsible position in which he had been placed. No one could hold up his hands so well as the Nonconformist Gospel agents could. They had a good secretary in Mr. Jubb—a man of strong will and determined energy. Let them uphold his hand, and rally around him most heartily, and show, by their willing offerings, that they intended to sustain and extend that important work. If they could only get Ireland Christianised, they would never hear more of disensions.

A vote of thanks to the chairman and speakers was then proposed by Mr. COATS, and seconded by Mr. HABERSHON; and Sir CHARLES REED, in acknowledging the compliment, said the committee were encouraged by the meeting, and he trusted their friends would do what they could to advance the cause of Christ in Ireland. They owed a great deal to their treasurer, Mr. SCRUTTON, for his sagacity and constant attention to the society's work.

The meeting was then closed with the benediction by the Rev. W. W. JUBB.

CAMBRIDGE LIBERAL CLUB.—The inaugural banquet of this club took place last week at the Guildhall, and was a complete success. Mr. J. E. Foster presided, supported by the leading inhabitants of the town, University, and county. The orchestra was crowded with ladies, and the proceedings were of a most enthusiastic nature. Mr. W. Fowler, M.P., proposed "Prosperity to the Cambridge Junior Liberal Club," to which Mr. A. W. Dale (son of the Rev. R. W. Dale, of Birmingham) responded. The arrival of Miss Ellen Gladstone, the daughter of the Premier, with Mrs. Fowler and Mrs. Cooper, was very warmly greeted. Mr. H. T. Whibley proposed "The Borough Members," to which Messrs. Fowler and A. Shield responded, and alluded to the difficulties which the present Government would experience in retrieving the misdoings of their predecessors.

PEACE SOCIETY.

THE annual meeting of the Peace Society was held at Finsbury Chapel on Tuesday evening last. There was a large attendance, and the chair was occupied by Mr. Henry Pease, M.P. He was supported on the platform by Mr. Henry Richard, M.P., Mr. Firth, M.P., Mr. Passmore Edwards, M.P.; Mr. Arthur Pease, M.P.; Mr. Samuel Gurney, Mr. Geo. Tatham (Mayor of Leeds), the Rev. William Tyler, Mr. Andrew Dunn, Mr. Thos. Snape, Mr. J. M. Richardson, Mr. Chas. Wise, Mr. John Horniman, Dr. Fox, Mr. Lewis Appleton, Mr. Chas. Thompson, Mr. Francis Frith, Mr. M. Monro, and Mr. W. Pollard.

Mr. H. RICHARD, M.P. (the Secretary), who was received with loud applause, said: As I know that meetings do not like long reports, I shall compress into a very small compass any reference to the objects and the work of this society. The ordinary work of the Peace Society is to a large extent what may be called missionary work, the propagation of a faith, or at least the enforcement of one neglected aspect of the Christian faith. By the quiet, diligent, persevering diffusion of sound moral and religious principles on questions of peace and war, it is sought to arrest public attention, and so to stimulate the national conscience; that when action has to be taken on matter of practical policy, that action may be in harmony with the professedly Christian character of our country. During the past year, as during other years of its existence, this work has been prosecuted by the society in all directions so far as its means would allow. It has neglected no field that seemed to promise an opening for useful labour. Beginning at the beginning, it has sought, by the circulation of suitable books for children, and by seeking access to schools to give simple addresses to the pupils, to impress betimes upon the youthful mind a sense of the evil of war and the blessedness of peace. Feeling the supreme importance of the Christian pulpit as the vehicle for influence on the minds of a large portion of the community, special efforts have been made of late to interest ministers of religion in the work that we have in hand, and I am happy to say with very satisfactory results. The committee desire publicly to express their acknowledgments to a large number of ministers of religion who, at the request of the committee, have preached special sermons on peace, a service which we hope will be repeated, as forming legitimately a most needed part of Christian teaching. Second only to the pulpit in its power over the public mind is the press. Several years ago the committee determined to make a systematic effort to gain access to the pages of our periodical literature, and especially the newspaper press, by supplying a continuous stream of short paragraphs and articles on the subjects of peace and war; and, by the extreme courtesy and kindness of a large number of editors, these have been inserted in hundreds of newspapers, from the foremost dailies in London to the humblest weeklies in the provinces; and so the subject, it may be fairly said, has been brought under the attention of millions of readers whom otherwise we might never have been able to reach. For many years also the committee had felt the extreme importance of interesting the working classes the peace movement, especially since, by their enfranchisement and their great and growing intelligence, they had become so important a factor in our national life. (Hear, hear.) To this end they had often sought by delivering lectures and by distributing publications at mechanics' institutions and working men's clubs, and other institutions of that kind, to interest them in our operations. Happily, by the formation of the Workmen's Peace Association and the operation of its various and numerous branches, this desideratum has been amply supplied, and that in the best possible way, not by any agency approaching them from without, but by a spontaneous organisation among themselves which has been working with great earnestness and efficiency, not only in this country, but in other European countries, leaving us not without hope that in process of time a great Working Men's League spread throughout Europe may be found to confront, by moral and legal and peaceable influence the gigantic war-power which is now crushing to the earth the toiling and oppressed millions of the people. (Applause.) To these must be added the more obvious and ordinary methods of education and agitation by conferences, public meetings, lectures and addresses, and by the continuous issue of publications of the society in the form of books, pamphlets, and tracts and handbills. By all these agencies pursued year after year, the committee venture to believe that they have done something considerable to spread among the mass of the community a leaven of sound Christian sentiment on questions of peace and war which has helped to leaven to a great extent the whole lump of public opinion. During the past year the number of meetings of all kinds promoted by the society at which our countrymen were addressed, either on the general principles of peace, or on the special matters that came up

in relation to our national life has amounted to 350, besides those that have been called and conducted by the Workmen's Peace Association. The special operations of the society during the year have, of course, been decided by the peculiar circumstances in which we have been placed as a nation. A turbulent and aggressive foreign policy had culminated in two wars, one in India and the other in Africa, both of which, in the judgment of your committee, were utterly unnecessary and unjust. (Applause.) When we presented our last report the invasion of Afghanistan had been accomplished. For a few weeks a delusive appearance of success attended that expedition. The resistance of the Afghans was overcome, their sovereign was driven from the throne and soon perished in exile. The British authorities, without any regard to the wishes of the nation, set up another puppet king in his stead, with whom they concluded the Treaty of Gundamak; a British envoy was sent to Cabul, and the friends of "the spirited foreign policy" were loud in their exultations over what they called the triumphant success of their schemes. But their rejoicings were only for a moment, for terrible tidings reached us that the people of Cabul, as had been confidently predicted by the most experienced Indian statesmen, had risen in fierce revolt against the order of things we had attempted to establish; had attacked and murdered the British Envoy and all his escort. Then the work of invasion and slaughter had to be begun anew, and vengeance had to be wreaked upon those who had dared to inflict such bloody retribution on the invaders of their country. Again the British troops forced their way to Cabul, and soon reports reached us through the Press that a perfect reign of terror was being set up there by the representatives of this Christian nation. We read of indiscriminate hangings and shootings, and burning of villages, and a licence of sanguinary revenge, which were as opposed to the usages of civilised nations as they were to the dictates of common humanity. (Applause.) The committee, sharing the indignation of, they believe, a large number of their countrymen, felt called upon to issue a solemn protest against their proceedings, in the form of an "Address to the People of the United Kingdom." This address obtained great publicity. It appeared in nearly all the London papers, and in many of the most widely circulated of the provincial journals. It seemed to be a word in season, for it awakened, they believe, a wide response in the country. The committee received many communications from clergymen and ministers and others, expressing earnest sympathy with the spirit of the address, and thanking them for their kindly protest against a system of barbarous reprisals, which, it was felt, was inflicting deep dishonour upon our character as a Christian nation. ("Hear, hear," and applause.) If any justification were needed for the resolute resistance which the Peace Society, in conjunction, happily, with large numbers of their countrymen, offered from the first to the war in Afghanistan, it is surely afforded by all that has happened since it began, and by the present condition of affairs in that country. Instead of "a strong, friendly, and independent Afghanistan," we have a country in a state of utter and apparently hopeless anarchy; we have a nation exasperated against us to the utmost pitch of ferocity; we have the prospect of having upon our hands some four millions of the most fanatical and ungovernable people in the world, without rule, or order, or cohesion, and by revelations recently made, we discover that far from meeting the expenditure of the war, as it was promised, there is a deficit of several millions in the accounts, which must be in continual course of augmentation day by day. When the war in Zululand began, the responsibility of it was openly repudiated by the Government at home. Hope was therefore still left, that since they themselves implicitly declared that it was unjust and unnecessary, the earliest and promptest means would be taken to bring it to an end. It was known that Cetewayo, the King of the Zulus, was eager for peace, and had sent a messenger to the British authorities to offer concessions and to pray for peace. The members of the Peace Society, therefore, exerted their utmost power to induce the Government to stop the war. They issued a paper containing a brief statement of the facts of the case, and made a strong appeal to the country on the ground of its aggressive and unjust character. They held meetings, they presented petitions, they invoked, and successfully invoked, the co-operation of many religious bodies, who, in their various assemblies, passed resolutions condemning the war as well as the general warlike policy of the Government. (Applause.) The friends of peace in Parliament again and again appealed to the ministers to accept the overtures of the Zulu king, and so put an end to further bloodshed. All these efforts were vain, and the country witnessed a spectacle, happily unprecedented in our history, of a Government sending out unlimited supplies in men and money to push forward to the bitter end a war which they themselves disapproved of, and for entering upon which they had strongly censured the man who was the author of the war. (Applause.) The attention of the committee has been a good deal directed during the year to the subject of disarmament. The system

of armed rivalry which exists among the Governments of Europe, impelling them constantly to augment their warlike preparations against each other, has produced a state of things which fills all reflecting minds with sorrow and dismay. While large masses of the people in all countries, and especially in those countries that are foremost in this race of ruin, are sunk in poverty, ignorance, and misery, the resources by which they might be raised out of that condition are more and more squandered on the most unproductive and unprofitable of all forms of expenditure. The pressure of taxation and universal military servitude is becoming daily more intolerable, and driving the people in sheer desperation into sullen discontent and dangerous conspiracies against the Government. It is no wonder that that being the state of the case, a cry has been raised in various parts of Europe for a reversal of this disastrous system, and a demand made that the Government should begin to reduce instead of augmenting their forces. Movements to this effect have been set on foot in Italy, Austria, and Germany. In Italy, large meetings have been held in Milan, Naples, and other towns to advocate mutual disarmament. In Austria, Messrs. Fox and Heilsberg, backed by forty-nine other Members, have laid on the table of Parliament the following resolution:—"The House of Deputies express a hope that the United Imperial and Royal Government may take into consideration the plan of such a general proportionate and simultaneous reduction of armaments as shall not alter the respective positions of the States of Europe, and that the Government will not withhold such efforts as may be necessary for the attainment of this object. The Imperial and Royal Government is also besought to bring this resolution formally before the Minister for Foreign Affairs." (Applause.) It is a fact of great significance that the Austrian Minister of War himself, in his report on the Army Bill, has said that he gladly hailed the idea of a proportionate and simultaneous reduction of the various States of Europe, and acknowledged the idea as a practical one, which he was willing to support. In the German Parliament the proposal has been formally made by Herr von Bühler. (Applause.) The committee were glad to hear from Mr. Richard that he intended to submit a motion to this effect to the British Parliament, and immediately on the opening of the last Session he gave notice of the following resolution:—

That an address be presented to Her Majesty the Queen, praying that she may be graciously pleased to instruct her Principal Secretary of State for Foreign Affairs to enter into communication with other European Powers, with a view to bring about a mutual and simultaneous reduction of armaments. (Applause.) Unhappily, Mr. Richard, though he balloted on every day that was open to him from the beginning of the Session to the dissolution of Parliament, did not succeed in securing a day; but he renewed his notice of motion on the first day that the new Parliament opened, and it is to be hoped he may secure an opportunity even during the present short Session to bring it forward under what we may venture to believe more hopeful and encouraging auspices. (Hear, hear.) The committee rejoice to observe that the system of arbitration as a means of settling disputes between nations instead of war is more and more not only approved in principle, but applied in practice. Several instances of both have appeared during the year. Spain and the United States of America have recently requested the Italian Ambassador at Washington to arbitrate between their two Governments in reference to certain claims of indemnity put forth by some American citizens in Cuba for injuries they are alleged to have suffered during the late civil war in that island. The Emperor of Austria has consented to act as arbitrator in a dispute between England and Nicaragua, and has appointed Herr Ungar, an ex-minister, and two presidents of the Court of Cassation to act as assessors. Not long ago, Mr. Everts, the United States Secretary of State, in reply to a peace deputation that waited upon him, used these words: "It is the deliberate purpose of this Administration to arbitrate every case of difficulty or difference that may arise between this country and any other." In pursuance of this wise resolution, we read the announcement just made that the Governments of the United States and of the French Republic have concluded a treaty providing for the settlement of a number of possible cases of dispute between the two nations by a resort to arbitration. The treaty was signed at Washington on January 15, 1880. Another most gratifying instance of successful arbitration or mediation is presented to us in the person of ex-President Grant. While lately travelling in the East, the ex-president, at the earnest request of the Chinese Prime Minister (Prince Kung) undertook to act as arbitrator in a matter of grave difference, threatening a very disastrous war between China and Japan. He returned to Tokio, the capital of the latter country, had an interview with the emperor and his ministers, and argued with them strongly in favour of a pacific settlement of the dispute. (Applause.) He wrote to Prince Kung the result of his good offices, and suggested a plan of compromise. The issue is thus described in a letter

which appeared in the *Times* of December 12, "It is within my knowledge that since the arrival of the General in the United States, he has been informed by a high official in the Japanese service, that Prince Kung had written a very satisfactory reply to his letter, to the effect that the matter was not likely to give the two nations any further serious trouble." (Applause.) In the course of conversation with Prince Kung, President Grant made a very memorable remark. Referring to the *Alabama* arbitration as a precedent which China and Japan would do well to follow, he said—"An arbitration between two nations may not satisfy either party at the time, but it satisfies the conscience of mankind, and must commend itself more and more as a means of adjusting disputes." (Applause.) The same distinguished warrior, in replying to an address presented to him on his return to America by the Universal Peace Society, said that though he had been trained as a soldier, and had participated in many battles, there never was a time when, in his opinion, some way could not have been found of preventing the drawing of the sword. He looked forward to an epoch when a Court, recognised by all nations, would settle international differences instead of keeping large standing armies as they do in Europe. (Applause.) For the last few years the committee of the Peace Society have been prosecuting their labours under circumstances peculiarly difficult and discouraging. A wave of reactionary violence in favour of all measures of aggression and war seemed to sweep over the face of the country, called unhappily into existence by a policy of the same character inaugurated by those in authority, and for the support of which they made scarcely disguised appeals to the selfish and pugnacious passions of the people. No doubt the universality of this sinister reaction was far more apparent and real. Its special promoters having got possession of a large portion of the London Press, and being by their very nature loud clamourers and demonstrative, imposed upon many the conviction that they were far more numerous and powerful than they were. While this tempest of warlike passion was raging over the surface of society, there were in the silent depths of the nation's life among the sober and religious classes of the community, other elements waiting for an opportunity to assert themselves. But the most painful peculiarity of the situation was that the evil spirit of which we complain seemed to have taken absolute possession of the popular branch of the Legislature, supposed to represent the sentiments of the nation, and from which any redress or deliverance was almost impossible. A general and almost despairing conviction was at length forced upon the friends of peace that there was no hope of arresting this policy of violence and blood so long as the Parliament then in existence continued. (Applause.) It resolutely turned a deaf ear to all remonstrance and appeal from the reason and conscience of the nation. The only consolation was that its lease of life was not long, and the committee were preparing to make use, to the utmost of the opportunity, which they knew was not distant, of turning from Parliament to the people of England. The Dissolution came at last so suddenly that they were not so well prepared as they could have wished to be, which was perhaps the less to be regretted, as the question of peace and war came up prominently and spontaneously, without their intervention, before the electors. But they did what they could within the limited time, and with the restricted means at their command. They issued large placards, calling attention to what the "Spirited Foreign Policy" had done, had failed to do, and was likely to do in the future, if persisted in. Fifteen thousand of these were issued and posted in the various boroughs and counties, together with 125,000 copies of smaller publications bearing upon the same subject. The committee of the Peace Society, altogether apart from all considerations of party politics, watched the results of the election with intense interest. They felt that a crisis of extreme importance had arisen in the history of the country. It was not a question merely of the justice or injustice of this or that particular war, but what was to be the fixed policy of the Government—whether the nation would give its sanction to a policy whose first principle was to be that of national selfishness, and whose ends were to be attained by aggression and menace, by mystery and intrigue, by violence and blood, leading, as its natural consequence, to frequent wars, to constantly increasing armaments and the military conscription; or whether it would choose a calm, honourable, conciliatory, and dignified attitude in its conduct towards other nations. (Applause.) This was really the one issue that was placed before the country. For a time all other objects receded into the background. All other voices were hushed to listen to the response given to that supreme question. Thank God! the response has been clear, distinct, emphatic, unmistakable. (Loud applause.) The people of the United Kingdom have pronounced in favour of a policy of truthfulness and uprightness, of probity and of peace. (Loud applause.)

Mr. C. WISE (the treasurer) read the statement of accounts, which showed a deficit of £485. This, he explained, was due to the late commercial depression, and the loss,

through death, of a great many contributors to the funds. He trusted that the society would receive full support to enable them as much as they could to assist Mr. Richard in carrying his motion for disarmament. ("Hear, hear," and applause.)

The CHAIRMAN said it was with great pleasure that he noticed that the attendance was more numerous than had been the case at a similar meeting for some years past. Still it was no great thing to boast of that one pretty large gathering was held once a year in the metropolis. He had sometimes thought that the society should migrate to the West-end, and see if they could not dig up a little enthusiasm in that district. When he received the announcement of the meeting, he was amused with the idea that he was, as it were, to be the Speaker of the House of Commons, for all the gentlemen who were set down as speakers were M.P.'s, with the exception of one. The meeting had often been favoured with the presence of ministers of the Gospel, and he hoped that the movement would continue to have their increasing support; and now it was evidently obtaining support from the benches of the House of Commons. He regretted to say that one or two of those gentlemen would not be able to be present; but as they allowed their names to be put on the paper, it was quite clear that they felt an interest in the case, and would have been present if they could have been. At the same time, there was a very respectable deputation from the House of Commons on the platform. The society always had one sitting Member in the House. (Applause.) That gentleman was not glued to his seat, because he was in the habit of getting up and saying what he thought, and he wished him all success in the motion which he was going to bring before the House. (Applause.) The war which Germany had recently waged with France was commonly considered to have been a very glorious one; but it was instructive to find that the German people did not seem to think so. Their young people were now trying, in every way in their power, to get out of the country, because the war regulations were so oppressive that they could not see a prospect of living happily and freely in their own land. Very stringent regulations had been put in force in Germany to keep the young men at home. What could be thought of the system that trained the people to war and bloodshed, and then had to keep them from going to foreign lands because they hated the position in which they were placed? The object of the society was to inculcate peace upon the sound principle of doing unto men as we would have men do unto us. (Applause.) They wanted no exceptional privileges for Englishmen; they simply wanted the Government to let the people alone. They were sick of being made to pay for unjust wars, and they had a right to call out loudly against any system that continued to impoverish them, diminish their trade, almost ruin their missionary effort, and lower the standard of morality and generosity for worse than Utopian notions of regulating poor savages in other countries. (Applause.)

Mr. J. F. B. FIETH, M.P., proposed—

That this meeting, regarding the issue submitted to the country in the recent Parliamentary election as being substantially this, whether we are to have a warlike or a pacific foreign policy, desires to express its warmest satisfaction at the explicit and emphatic response made by the nation in favour of peace, and ventures to believe that this result is in part, at least, due to the quiet and persistent teaching of the Peace Society.

He said that there could be no doubt that one of the main issues submitted to the country at the recent election was whether the foreign policy should be a peaceful or a warlike one. He thought the people of England were to be congratulated that their decision was so emphatically upon a line which this society could approve, but it would be a mistake to draw from that decision too much of certainty as to the future. It should be remembered that English Governments had never yet approached the question from the point of view in which it was regarded by the society; therefore their duty remained to be still carried out. Their policy in the future as in the past must be an educational one. It had always seemed to him that it was a matter for grave consideration what course they should take as practical men, having regard to the circumstances of the age, the nature of the people, and the ideas which prevailed among them. The simple and pure doctrine of the Peace Society pointed rather to a state of things a long way ahead than to the condition of things at the present time. The state of society which it had in view was one which might exist among angels rather than among fallible men; and it seemed to him that one of the gravest problems they had to solve was to settle how they could deal with the circumstances around them without in any measure relaxing their principles. The question was by no means an easy one to answer. There were certain lines of action upon which all could be agreed—both the men who said with respect to everything connected with war, "Touch not the unclean thing," and those who thought they were justified in endeavouring to mitigate, if they could not remove, the evil. Both these classes of men would unite, for example, in giving their earnest support to a measure

like that which Mr. Richard would before long bring before the House of Commons. He thought it was Bentham who said that the nation which should first succeed in initiating a reduction of armaments in Europe would make for itself an everlasting name. Upon that might be grafted this further statement, that the man who should introduce to the English legislature a measure which might result in its initiating such a course would make for himself an undying name. (Applause.) They could also all acquiesce in any efforts which were made to procure the insertion in all treaties of an arbitration clause, and in extending the knowledge of those principles of free trade and political economy which were essentially the handmaids of peace. The greater the extension of free trade, the more numerous the channels of commerce which were opened, the greater were the guarantees for peace. Every bale of cotton that left these shores, every bar of iron that left Middlesborough, went to some distant land as a message of peace. It was to the interest of the manufacturer, the carrier, the shipowner, and the distant consumer that the channels of commerce should be kept open, and that could only be by peace, and so soon as, through the extension of trade in any given country, the large majority of the people were interested in the preservation of peace, so soon would there be a stronger guarantee for that preservation than even the teaching of the doctrines of morality would ever bring about. Therefore all action in the direction of free trade was really action in the direction of peace. The old doctrine was dead, or nearly so, that the weakness of an adjoining neighbour was an advantage. Nations were now learning that in the strength of their neighbours was increased power of purchasing the things which they could themselves supply, and thereby the prosperity of the whole community was promoted. But beyond these lines, upon which united action could be taken, there were somewhat more difficult questions which practical men living in a practical age had to solve. Take, for example, the method in which they considered themselves justified in dealing with wars like those which the recent Administration had conducted. He believed that it was frequently a weakness to constantly proclaim opposition to all war, even when they held that view, so far as regarded the influencing of the country in the direction in which they wished to go. Again and again he had heard the objection urged, "We know perfectly well that you are opposed to all war, and, therefore, your criticisms upon the wars of the Government are from a standpoint which we do not accept. Having regard to that consideration, it seemed to him, rightly or wrongly, that these questions might very fairly be examined from the standpoint of the people among whom the friends of peace lived, and if they could prove that from the accepted standpoints of the people themselves the wars were unjustifiable and wrong, the people would ultimately be prepared to consider the questions more from the standpoint which the members of the Peace Society took. In their opinion there could not be such a thing as a holy war. He thought they would be justified in accepting in its fulness the statement of Bacon—"If you were to bray Christianity in a mortar and make a new paste, you could not have such a thing as a holy war." But if it could be shown that the characteristic of all wars was falsehood, cruelty, and the slaughter of men without cause, then the people would become interested in the direction of peace. There was educational work yet to be done, and he thought the society might very well consider whether they could not extend that educational work by going on the basis which the people themselves considered just. There were still bishops in the Established Church who were of opinion that rifled cannon and chilled shot were promoters of human progress. He believed that the more completely people were instructed in what war really was the sooner would an alteration and modification in its character be brought about. It was because the Government saw that a complete newspaper correspondence with respect to the Afghan war brought home to the people more clearly its giant iniquities, that they found it necessary to issue regulations which would prevent such communication—(applause)—and if care was taken that the fullest and completest knowledge of what war really was spread amongst the people, the ends which the society had in view might be gained much sooner than some people expected. A great orator once said that if Adam could suddenly come to life and see the instruments of destruction which man had designed he would die of grief, and so soon as the absolute character of war and its fearful nature was brought home by example and precept to thinking men of great communities, the sooner would the good objects of the society obtain that full fruition which they desired. (Applause.)

Rev. Mr. MACDOUGALL seconded the motion. In doing so he said that the presence of so many members of the House of Commons showed that the ministry of the Gospel had not been so great a failure with regard to the principles of the Peace Society as some sceptical people declared. To a great extent one section of the Christian Church, represented by the chairman, had been almost the author

of this agitation. All honour to that little sect which in season and out of season, through good report and evil report, had maintained its mission of teaching peace. He believed there were more representatives in the House of Commons at the present day in favour of what might be called abstract principles of peace than ever before. He quite admitted that it was prudent and wise to reason with men on the level on which they felt themselves able to stand, but deeper than the ordinary level, deep down in the convictions of the public, must lie some eternal principles, and only by arguing the points upon grounds which were unassailable and irrefragable, could they attain complete success? This question of peace was one of politics, of morality, and of religion. What was politics but the application of Divine righteousness to the life and conduct of a people? (Applause.) The minister of the Gospel then was free to enter upon politics, and he would call upon every minister to seize every proper opportunity to lift up his voice in favour of those great principles which the Christianity of the New Testament had made eternal in the human life, and which must live in their hearts and on their lips if that Christianity was ultimately to prevail. It was fortunate that there were so many men in the House of Commons who were thorough, and even in the present Parliament great things might be hoped for from the advocacy of Mr. Richard and those who would be found to back him up. The Government had been carried to power very largely on the ground that it was a peace Government, which would resist every inducement to war, and if war should come would be able to say that they had been unwillingly dragged into it, and made it with a heavy heart. That was a great advancement in the morals of the Government. Of all the evils in the world war had a glamour for great men which it was very difficult to escape. When once they were placed in command of great means, ambition led them to covet conquest. They went into war, and the nation, in a sort of frenzied excitement, allowed it to go on. It was the people of England who were really responsible for the murders that had taken place in Afghanistan, for the destruction of villages, the waste of life, and the graves that covered that land. There were some seeds in Christianity which had to be buried a long time, and the great principle of peace was one. This was the sixtieth anniversary of the society, and some people might wonder, as he did, that after three score and four years that principle should not have more truly leavened the nation. The highest principles required the most labour. They were so sacred and holy that the great mass of mankind were not equal to them. Even the smallest amount of peace was so valuable that it was worth a great deal of struggling for. During the forty years' peace the foundations of all their prosperity were firmly laid. History would show that that peace made our colonies infant nations. Even in the warlike nations of the continent it gave agriculture and every form of industry a stronger and more permanent grasp, and it had created in the German peasants that very restlessness which they now manifested. The history of colonisation had mainly been that of men flying from injustice, but that ought not to be the object which a great nation should aim at in colonisation. The Government should take care that the men who went from its shores should go with every inducement to be peaceful, and therefore instead of spending money upon ships of war, it should develop avenues of commerce. The question which was before them now had come to a point at which the general support of Her Majesty's Government might be calculated upon. No more significant triumph had attended the efforts of this society, and he had the greatest hope that from this time forth the principles of peace would make rapid strides, and that before the next general election security would be obtained against gratuitous war. If the great mass of professed Christians of all denominations would rise to the level of this great question, and with unanimous voice would say, "We will have no more wars; we are determined no longer to caricature the Christianity which we profess," he believed that within a measurable time war would cease. It was an evil thing that high-born families should look to the army or the navy for occupations and emoluments for their children; but the Christian Church could put an end to that for ever. (Applause.)

The resolution was unanimously agreed to. Letters were then read from Mr. Plimsoll and Mr. Fowler, expressing their regret that unexpected circumstances compelled them to disappoint the meeting.

Mr. WILLIAM JONES (of Middlesborough) proposed—

That this meeting cannot but regard with profound regret and alarm the enormous and ever-increasing armaments of Europe, which, by the intolerable burdens of taxation and military servitude they impose upon the nations, drive the people into discontent and conspiracy against the Governments, while they foster sentiments of mutual suspicion and hatred between different countries, which are most perilous to peace. It therefore approves, and will do everything in its power to support, the motion about to be submitted by Mr. Richard to the House of Commons, praying Her Majesty the Queen to instruct her Government to take the initiative in

a proposal for bringing about a mutual and simultaneous reduction of European armaments.

He said, when he stood upon that platform two years ago he was fresh from the scenes of bloodshed and war in Turkey. At that time the friends of peace were everywhere under a sort of profound feeling of distrust and almost of fear, for throughout the land the war spirit seemed to be predominant—the voice of the Jingo was heard in the land—(laughter)—and Lord Beaconsfield was comforted by it, while Mr. Gladstone was tormented. Since then it had been his lot to come face to face with a large number of his countrymen, especially men of the working class at partially political, but, practically, peace meetings in many of the large towns in the north of England, such as Sheffield, Leeds, Middlesborough, and York, and Scarborough, besides a great number of meetings in minor places which were centres of mining industry. He was glad to be able to say now that he had a profound conviction that the principles of peace had made a decided advance during the last three or four years, so far, at least, as the north was concerned, where the men corresponded very closely to that apt description of them which was given by Lord Derby at Huddersfield some time ago, when he said that the population of the northern towns was intelligent, keen-witted, critical, and well-to-do—far too critical and far too intelligent—to allow themselves to bear such burdens as those who were engaged in smaller industrial enterprises on the continent had to bear. The peasant and the workman on the continent lived in such a mean condition that they found the army rather an agreeable place than otherwise, and they were so submissive that they were ready to shoot their brothers when they were required to do so. He thought it would be very difficult indeed to find many of that class amongst the populations of the North of England. The continental system required the men to be of that stamp which a Lancashire man once described as "Fellows that are strong i' th' arm, but weak i' th' head." The men in the North were perfectly well able to understand the great and important questions affecting trade and social position and the rights of humanity, with which war and the war policy was constantly coming in contact. But there was also a very considerable class, especially in some of the mining villages, who were chapel-going, God-fearing, and conscientious. They were thoroughly able to appreciate all the arguments that might be laid before them on the ground of expediency; but they were also able to go far beyond that, and to understand the advocacy of peace upon the broad grounds of the inviolability of human life, and of war being directly contrary to the precepts of the Gospel of peace. Such men were not only the backbone of Nonconformity, but also the backbone of the peace cause throughout the country. He was very glad to welcome those who objected to war on the ground of its inexpediency and its interference with trade, and others who objected to it on the ground of its inhumanity and injustice, but the men who could be relied upon when the passions of the nations had been roused, were the God-fearing and chapel-going class,—men whose principle was, "Whatsoever ye would that men should do unto you, do ye even so unto them." (Applause.) It might seem strange, but he certainly thought that the country was indebted to Lord Beaconsfield more than to any other man for the rapid growth of peace principles. Not only had feelings of indignation and of horror been aroused by the injustice and violence done to weak and savage nations under the policy of Lord Beaconsfield, but there had been a much deeper feeling—that Christianity had been constantly disgraced, that war was not the natural outcome of Christianity, but its caricature. If it would not seem like playing with the meeting, he would almost be prepared to propose that for his eminent services in the cause of peace, the hat should be once more sent round and another Turnerelli Wreath presented to Lord Beaconsfield. (Laughter.) "What," it might be asked, "is it possible that the Earl of Beaconsfield should be a disciple of Henry Richard?" (Laughter.) He had sometimes explained to working men what had come under his own personal observation in different parts of the continent as the outcome of the Imperialism and militarism of which Lord Beaconsfield was the great exponent. Take, for instance, Italy. Could anything be more lamentable than the condition of that country at the present time? Not only throughout Sicily and Calabria, but even to the gates of Rome, brigandage was still frequently heard of. The misery and poverty that prevailed in the peninsula must be seen to be believed. If any intending tourist had any curiosity with regard to that matter, he would advise him to penetrate into some of the back slums of Naples—not without a policeman. There human beings lived in dens, some of them in the light of day, others in crypts behind, others again behind them, till the last were in utter darkness. The condition of things in Italy was a disgrace to a civilised country. And why was all this? Because Italy would maintain an enormous fleet and army altogether disproportionate to

its resources and its political requirements. Not very long ago he argued this question with a general officer in Italy, and asked him, "Why do you maintain an army of 750,000 men? No one wants to attack Italy. I can understand from their point of view, the justification that Germany puts forth. She is afraid that she has not sufficiently humbled her old enemy, France; and I can understand the attitude of France, constantly threatening to recover its lost provinces, but who wants to attack Italy?" The only reason given was some story about *Italia Irredenta*. He also spoke to an Italian Minister in Rome about the extremely reduced condition of the population, and how English capital was being driven out of Sicily by the brigandage. All that he got in reply was a shrug of the shoulders, and, "We keep 40,000 men in Sicily, and yet we cannot stamp it out." They never would so long as they relied upon the military. Among military men the only idea of stamping out discontent, disaffection, and brigandage, and Socialism, was brute force. There one thought was, more soldiers, more cannon, more rifles, and more war and bloodshed. It would be a fortunate day for Italy when she understood that large armies, maintained by crushing taxation, would not conduce to the prosperity of the country. Brigandage in Sicily, Socialism in Germany, Communism in France, Nihilism in Russia, substantially meant too little to eat for breakfast, not enough to eat for dinner, and nothing at all for supper. (Laughter.) Boiled down, those words all represented the mean, wretched, and miserable condition which the people of those countries were reduced to by the enormous expenditure of the Governments upon military armaments. He thoroughly appreciated the power, ability, and even great wisdom and self-sacrifice shown by Prince Bismarck and Count Moltke; but on the other hand, he dissented totally from their policy, which he regarded as most disastrous and suicidal for Germany. (Applause.) They were exhausting the internal resources and enfeebling the constitution of their country, and at the same time sowing seeds of dangerous social disasters everywhere. For what was Socialism but the natural child of the privation and hardship that was caused by the terrible taxation under which Germany was now being crushed? And this led on to assassination, which every Englishman utterly loathed and abominated. Yet he was not surprised at it after he had seen the condition of the people in Silesia during last winter, when there were 150,000 on the verge of starvation. Although they might not die at once, their constitutions were so enfeebled that life was but a lingering death with them. Therefore, he was not astonished when the populations were exasperated even to madness by the hopelessness of their condition. Once, when he was arguing with a Communist in France against the sin and awful wickedness of assassination, the man said, "You are my despot; you have made my life not worth living in this world; you have crushed me by your taxation; I cannot maintain myself, my wife, and my children, and I see them starving in my house from day to day; my spirit is roused, and bitter against you; you have made my life not worth living, and, therefore, it is my life against yours." When he was in Germany, about two years ago, it was about the time when an attempt had been made by Hoedel, Nobiling, and others for the assassination of the aged Emperor—an event which created a great shock, not only throughout Germany, but throughout our own land, for whatever his faults had been, he was an aged man, beloved by his own people. They were then passing panic laws with haste through the Legislature. Even the Liberals and Radicals—those who had been sternly opposed to Bismarck's policy—were aiding him in passing panic laws in order to suppress the dangerous disease of Socialism. But Prince Bismarck knew that stern and repressive measures could not reconcile millions of men and women to the condition of things which had been largely brought about by hard privation. They might hang and shoot and imprison the actual assassin, the man who gave expression to this feeling, but the discontent and disloyalty itself could neither be hanged, nor shot, nor imprisoned. There was a real danger for the thrones of Europe at the present time; and if statesmen would open their eyes to the condition of the people around them, and apply remedies in the shape of alleviating their burdens somewhat, reducing taxation, and endeavouring to lift them up from the base condition of life and restore to them something of the happiness of the home and family life—until they turned their attention in this direction, which could only be done by the reduction of military expenditure, the danger would continue. ("Hear, hear," and applause.) There was not a crowned head in Europe to whom the words of Shakespeare would not apply—

"Uneasy lies the head that wears a crown."

When he was in Turkey during the time of the Bulgarian massacres, he felt the utter uselessness and non-necessity of the great war between Russia and Turkey. He fully believed that it was not war, but wise statesmanship, which was required at the time—(hear, hear)—and that the whole of the difficulties which then existed might have

been settled had there been wiser councillors at the head of the nation. (Applause.) In his opinion, a grander opportunity never presented itself to any statesman than that which was held out to Lord Beaconsfield to leave an imperishable name to be handed down to posterity as having settled by honourable means the Eastern Question. (Hear, hear.) Lord Beaconsfield was undoubtedly an ambitious man, and he (Mr. Jones) was astonished that he did not seize the opportunity as a mere matter of policy of adding prestige and lustre to his name. (Hear, hear.) But, alas! his ambition was altogether of another kind. By a loftier attitude, by a nobler policy, Lord Beaconsfield might have prevented that great war, which cost something like 300,000 human lives, and which brought untold and utterly indescribable misery to the residents of the land. They were fleeing by thousands and tens of thousands before the Turkish army; for of all armies that invaded a country, the army that struck the greatest terror was the Turkish army. When they advanced into a place they left behind them a track of misery, death, and despair. ("Hear, hear," and applause.) He had seen populations fleeing in the depths of winter—a winter such as they had in Turkey—and to him it added a new light to the words of the Saviour, "Pray ye that your flight be not in the winter." The winter flight in Turkey was one of the greatest sufferings the people could be asked to undergo. The sick and the aged were left in the snow on the roadside to die in the greatest misery. During the war the people crowded on the roofs of the railway-carriages; they hung upon the steps; they were in a mad, wild panic, fleeing before the Russian Army. The consequence was that before the train advanced very far, all those who were on the roofs were found stark, stiff, and frozen to death. He said to himself, "If that man who is at the head of our affairs at home had made use of the grand opportunity that Providence has placed in his hands, instead of listening to the voice of the Jingo, and the songs of the music halls—('hear, hear,' and laughter)—if he had followed a nobler and loftier policy, and a higher attitude, he would have earned the blessing of him that was ready to perish, and who, alas! had perished." ("Hear, hear," and applause.) He thought at the time that there was certainly a higher dignity and a nobler title even than that of an Earl, and that was the benediction of the King of kings Himself, "Blessed are the peacemakers, for they shall be called the children of God." (Applause.) Everywhere where the working men especially had listened to such remarks as he had been able to make to them, they had voted for proposals for international arbitration. (Applause.) Everywhere in private life war had been abolished. Differences were no longer settled between one man and another by fighting duels, and disputes between capital and labour were now settled by arbitration, and therefore the desired object was to lead every part of the kingdom up to the recognition of the great principle of settling international differences by means of arbitration. (Applause.)

Mr. ARTHUR PEASE, M.P., seconded the resolution. In doing so, he said that those who knew his family antecedents would be able to feel with him something of solemnity in his occupying for the first time a position on that platform. He felt how unworthily he would be able to fulfil the part that many of his ancestors had fulfilled on other occasions. ("No, no.") At the same time, it was a great pleasure to him to be able to take a part, however insignificant, in the promotion of those great and blessed principles which had ever been foremost in the advocacy of the Peace Society. (Applause.) It desired to introduce among the nations that brotherhood which they were all ready to acknowledge as being the duty of every Christian family. (Hear, hear.) What were the relations of a Christian family? While each member of the family had his rights, yet at the same time when any one trespassed upon those rights they had to be treated in the spirit, sometimes, of compromise and concession. There had to be a readiness on the part of the older members of the family to yield sometimes to the desires and wishes, unreasonable as they might be sometimes, of the younger members of the family. How different was the feeling with which this country and some other countries treated the other members of the families of nations. He had sometimes thought that the feelings of nations, instead of being like that, were more like the feelings of two dogs bristled up, one walking round the other. (Laughter.) They seemed to be watching which should give an occasion for an attack. The position which one nation ought to occupy towards another was certainly that which belonged to the relationship of a Christian family. It was not the strength of its battalions or the number of its fleet that made a nation great, but the attention which it paid to the claim which its own people had on its Legislature. It seemed to him as if the standard of England was of a different character. England asserted that the other nations of the world should acknowledge the claims and rights she set up, though they might be inimical to their own rights and their own interests. A member of the late Government had lately claimed that England

had the ascendancy in the councils of Europe. What the Peace Society desired was that these nations should meet on equal terms, not backed up by millions of money or armies or fleets, but backed up by the justice of their cause. (Applause.) Allusion had been made to the wars in Afghanistan and Zululand. There was one feature in connection with the war in Zululand to which he should like to make a passing allusion. The Chief Secretary for War stated in the House of Commons that it was necessary that the defeat of Isandula should be wiped out before peace was made. The Government declared that war to be unnecessary, and he considered that any war that was unnecessary was an awful crime. (Applause.) Any one that believed that war was necessary at all was ready to acknowledge that the punishment did not fall on those who were guilty of the cause of the war, but on the innocent and unoffending soldiers of the army, and the innocent and unoffending citizens of the country. (Hear, hear.) He was at a political meeting some time ago, when someone expressed the same sentiment as the Secretary for War. He said that when England had once gone to war, whether it was just or unjust, it was necessary that it should be brought to a glorious conclusion before we laid down our arms. This was a principle they had to protest against, and it was the duty of the Peace Society to use all the influence it could command to bring before the people of this country and the nations of the world juster and purer and nobler ideas of the duties we owe to other nations. (Applause.) With regard to the action of the late Government, whatever views the society may have expressed, they would still have to be on their guard. At the time the Treaty of Constantinople was made Mr. Gladstone proposed that there should be a Confederation of the smaller States in Turkey; and in relation to the questions relating to Turkey at the present time, they would all have to be on their guard, and not drift into the position of having to coerce Turkey. (Hear, hear.) If they could satisfy the people that war had not gained the purpose for what it was intended, a great point would be gained. With regard to the protection of the nationalities of the Turkish Empire, it had been stated that we interfered because these people were oppressed. Could it be supposed that the introduction of a European army to meet the Turkish army in these districts would relieve these people of oppression? Would not the result be that they would be left without a homestead, without a home, and in a worse position than they were formerly. (Applause.) If it was a war waged to reduce oppression, the result would be increasing oppression and disaster instead of reducing it. This view of the subject ought to be plainly brought before the people. In spite of the preaching of Christianity, while men were ground down by taxation and oppression, that Socialism which seemed to eat out the life of the nation like a canker would never be removed. (Applause.) Our duty as Englishmen was not to proceed with our armies for the defence of oppressed nationalities. We ourselves had a great responsibility in connection with immense nationalities foreign to our own. There was in our Indian Empire an enormous population who were chiefly kept in order by the rule of the English army. Had they not a duty to them? By the development of free institutions, by showing to them what advantages would accrue from their being connected with the English State, it would be shown to them that they were not united to us by terror and fear. Might we not set an example to the other nations of the world in the treatment of their oppressed nationalities by binding our own people to us by commercial interests, having them bound to us by love and not by fear? We could then go to other nations and point to them how the Christian policy that we had adopted had eminently succeeded, and invite them to follow in our footsteps. They would then be bound with a coherence which did not arise from despotism, but which resulted from the great bond of Christian unity, the bond of love. (Applause.)

Mr. THOS. SNAPE (of Liverpool) supported the resolution. In doing so he expressed the great gratification he had personally experienced in the result of the recent elections, not only because they had given to their leader, Mr. Richard, a larger following in the House of Commons than he had ever had in any previous Parliament, but because the national voice had declared that they would have no part or parcel in the unjust wars in which the nation had recently been engaged. (Applause.) He ventured to think that if such a declaration had not been made by the national voice, they could not have expected otherwise than to incur the just anger of Him who had declared that He would make inquisition for blood. (Applause.) The resolution was one which spoke in deserved terms of condemnation and deprecation of the immense and increasing armaments of Europe, and when he was asked to enter his protest against the continuance of these armaments, he asked what were the arguments by which they were supported. He found one of them was that the greatness of a country was supposed to depend upon the extent of its military and naval forces. Those who cried out for ascendancy, and were the advocates of the "spirited foreign

policy," were the people who thought it was necessary that those armaments should not only be maintained, but continually augmented. He was not disposed to admit that any real ascendancy that was of worth could be maintained by means so contrary to truth and justice, as it seemed to him those armaments were. Those people had altogether a false notion of greatness, and when they thought that the greatness of a nation disappeared with the diminution of its military force, they misapprehended the basis on which all national greatness rests. (Applause.) It was time the public mind was disabused of false ideas in regard to this matter. (Hear, hear.) He was thankful that the philosophy taught in the Old Book had been recognised by the people in the recent expression of the national voice, that "he who exalteth himself" by this means "shall be abased," and that he who acted in accordance with the other verse—he who does justly, and loves mercy and walks humbly with his God—he that humbleth himself shall be exalted. (Applause.) But it was well known that these armaments were maintained owing largely to the fact that there was a continual fear engendered in the public mind by men who had an interest in arousing that fear, and that unless we maintained armaments that would assist us in the prosecution of wars, our national existence would be endangered. There were some scare-mongering men who lived by the promotion of hostility and jealousy and suspicion between nations. What was the effect of the operation of these armaments as we had them to-day? The attention of the inhabitants of the city of Liverpool had during the last month or two been aroused at the vast amount of emigrants that were leaving this country. There was actually not sufficient carrying power in the steamers to carry those who came from Germany to Hull in order to escape the conscription. Germany was allowing herself to be depopulated by pursuing this *signis fatuus* of increasing armaments. This emigration had been unparalleled in the history of the port. If we believed the military authorities, we, too, must keep pace in this rivalry of armaments, and adopt this system of conscription, and drive out the best of our manhood from our country. The question was, who was to begin the proposal for the diminution of armaments? The answer from all sides was, "Who but England, who has that streak of silver sea which should not make her afraid of making such a proposal." A Frenchman had said, "Let those who are the assassins commence;" but he himself should say, "Let those who are the peacemakers set to work." (Applause.) If the present Parliament would carry into effect the proposal of Mr. Richard, the example to other nations would become contagious, and great practical results would follow. (Applause.) Whether or not they believed, as some of them did, in "peace at any price," he supposed that none of them would doubt that the existence of these armaments was an element of perpetual danger. (Hear, hear.) It was absolutely necessary, if we would live in security and peace, that these armaments should in the first instance be diminished and subsequently abolished. (Hear, hear.) Therefore he thought they did right in calling upon one another to strengthen Mr. Richard's hands, so that he might go to Parliament backed by the opinion of the people of the country, and he hoped they would assist Mr. Richard in bringing nearer the time when, instead of nations teaching men war, they would learn war no more, and when the lines of Tennyson would be realised—

"Ring out the thousand wars of old,
Ring in the thousand years of peace."
(Loud applause.)

The resolution was carried unanimously.
Rev. J. J. FREESTONE (of Manchester) proposed—

This meeting rejoices to observe that the principle of arbitration as a means of settling disputes without an appeal to the sword is rapidly gaining ground, not merely in the general conviction of mankind as to its reasonableness and practicability, but in its successful application to actual cases of difference as they arise between States.

He expressed his pleasure at finding that arbitration as a method of settling disputes between nations was making great progress. War as a means of settling misunderstandings between nations was most expensive and cruel, and never really decided which was in the right, and Christians should therefore be ready to do all in their power to promote arbitration. Germany received large sums of money from France after the Franco-German War; but what had been the effect on the feeling between the two nations? Two great Christian nations that ought to be on friendly terms with each other, and contributing by their exchanges to one another's prosperity, were jealous of one another, and preparing for a future war. The results of arbitration afforded a striking contrast. Some years ago, when a misunderstanding occurred with America, the difficulty was settled by arbitration, and the American people were now more friendly towards England than they had ever been before.

Mr. ANDREW DUNN seconded the motion, which was unanimously agreed to.

A vote of thanks to the chairman terminated the proceedings.

EPITOME OF NEWS.

DOMESTIC.

THE Queen held a drawing-room at Buckingham Palace on Thursday, which was attended by the Prince and Princess of Wales, Prince Christian, the Grand Duke of Mecklenburg Strelitz, Princess Beatrice, the Duke of Edinburgh, the Duke of Cambridge, the Hereditary Prince of Schaumburg Lippe, the Grand Duke of Hesse, and other distinguished persons. A number of presentations were made to her Majesty.

The Queen and the Prince of Wales visited the India Museum on Friday, in anticipation of its public opening. Her Majesty arrived shortly after ten o'clock in the morning, accompanied by the Princess Beatrice, and was received by Lord Spencer. Lord Hartington, Mr. Mundella, Sir P. Cunliffe Owen, Mr. R. Thompson, Major Festing, R. E., Sir Francis Sandford, the Macleod of Macleod, Colonel Yule, C. B., the Hon. E. Drummond, and Dr. Birdwood. The Queen stayed about two hours in the building. The Prince and Princess of Wales arrived at the Museum about five o'clock, accompanied by their children, the Grand Duke of Hesse and his daughters, and the Duke of Edinburgh, and were conducted over the Museum, which was thrown open to the public on Monday.

Mr. and Mrs. Gladstone, Mr. and Mrs. Gladstone, and Lord Northbrook arrived at Windsor on Saturday evening, and proceeded to the Castle on a visit to the Queen. The party dined with her Majesty, and remained at the Castle all night, and returned to town on Monday morning.

On Monday, Lord Beaconsfield, accompanied by Lord Rowton, drove from Hughenden to Windsor on a visit to the Queen, and remained for the night.

To-morrow the Court will proceed to Balmoral. The Grand Duke of Hesse, with his daughters, Princess Victoria and Princess Elizabeth, left Marlborough House on Saturday afternoon for Windsor Castle.

It is understood that as soon as the corvette *Bacchante* has had her defects made good, she will proceed for a cruise to China and Australia, with Prince George of Wales. He will not this time be accompanied by his brother, Prince Albert Victor, who will enter the Royal Military College, Sandhurst, as a gentleman cadet.

On Friday a mission to present a letter to Her Majesty from King Mtesa of Uganda, in Central Africa, consisting of the following chiefs of that country, viz., Namkaddi, Kataruba, and Sawad-lu, was introduced to the Queen by Sir Francis Seymour, K.C.B., Master of the Ceremonies, and the following gentlemen, who accompanied the mission, were introduced and presented by Lord Granville:—the Rev. C. T. Wilson, Missionary of Uganda, Dr. R. W. Felkin, from Uganda, and Mr. Edward Hutchinson, Lay Secretary of the Church Missionary Society.

The Belgian Royal Family will shortly come to England on a visit to the Queen.

The address in the House of Lords to-morrow, in answer to the Queen's Speech, will be moved by the Earl of Elgin, and seconded by Lord Sandhurst. In the Commons the address will be moved by Mr. Albert Gray, member for South Northumberland, and seconded by Mr. Hugh Mason, member for Ashton-under-Lyne.

It is announced that the Government have no intention to propose during the present Session the renewal of the Peace Preservation Act (Ireland). Legislation with respect to Ireland will probably be confined to measures of relief.

The Premier, it is announced, has appointed Mr. Herbert Gladstone, M.P. for Leeds, one of his private secretaries without pay.

It is reported that the Government will agree to the appointment of a Select Committee of the House of Commons for the purpose of investigating the terms of Sir R. A. Cross's abortive Water Bill, and will also bring in a Bill to provide for a Statutory Commission, as differing from a Royal Commission, to inquire into the City Guilds.

Mr. Goschen has left London on his way to Constantinople to assume the duties of special Ambassador there. He will, as already stated, confer at Paris and at Vienna with the French and Austrian Ministers, and will proceed from Vienna to Trieste, and there embark for Constantinople on board her Majesty's despatch vessel *Helicon*, where he is expected to arrive on the 27th inst. The *Standard* correspondent at the Turkish capital says that the impression gains ground that immediately on his arrival, Mr. Goschen will present a formal Note to the Porte, demanding the acceptance of certain proposals, among which is the immediate opening of Parliament, with an intimation that in case of the non-acceptance of these propositions, England, seconded by other Powers, is prepared to take measures extremely prejudicial to the personal interests of the Sultan.

The Chinese Minister and the Marchioness Tseng had a reception on Friday night at the Legation in Portland-place, the first assembly given by the representative of the Emperor of China since he has been accredited to the Court of St. James.

Mr. Gladstone has promised to address a meeting of the Liberal electors of Middlesex on June 2nd.

Lord Aberdare, President of the Council of Aberystwith University College, is in communication with Mr. Gladstone respecting State aid for higher education in Wales. The council have adopted a new scheme for regulating the college scholarships and exhibitions.

The Right Hon. Joseph Chamberlain, M.P., President of the Board of Trade, has written to his brother, the Mayor of Birmingham, resigning his office as alderman of the borough.

The report that Mr. Villiers is to be raised to the peerage, in order to provide a seat for Sir William Harcourt at Wolverhampton, is unfounded.

The alarming condition of the Indian finances is now rapidly coming to light. The *Times*, which so long defended the policy of Lord Beaconsfield's Government, on Friday published a statement showing that during the past six years the Indian public debt has been increased by the appalling sum of £38,000,000. It adds that the war expenditure in Afghanistan is now confessed to be upwards of £13,000,000, "and will in all probability far exceed that sum."

Mr. Lowe was present last week at the distribution of prizes and diplomas to the successful students at the London University, at which Lord Granville presided, and gave a very favourable account of the progress made by the university. Mr. Lowe took farewell of his constituents, and expressed his gratitude for the kindness with which they had always treated him. His seat, had, he said, been the envy of every member of the House of Commons, because the constituency was one whose opinion was so valuable, and its conduct towards its member entirely what every member should receive from his constituents. Mr. Lowe is about to be called to the Upper House under the title of Viscount Sherbrook.

It is stated on what appears to be pretty good authority that the famous *Lawson-Labouchere* libel case has "gone off," and will be heard of no more.

The twelfth annual Co-operative Congress was opened on Monday in Bath-lane Hall, Newcastle. The Bishop of Durham presided, and amongst those present were Mr. Thomas Hughes, Q.C., Mr. Lloyd Jones, Mr. Burt, M.P., and Professor Vignano, of Milan. The Bishop of Durham, in his opening address, spoke of co-operation as a development of liberty and free trade, a harmoniser of differences between capital and labour, and a potent aid to moral and political progress. Whenever co-operation had failed, it was, he said, owing to its ambitious schemes, which the education of the future would remedy.

The Liverpool School Board has resolved to give instruction in practical cooking in the schools under their charge. A specially qualified teacher is to be appointed, at a salary of £80, to superintend the classes.

The *Mark-lane Express* says:—Although the days have been bright and sunny, the temperature has remained cold throughout the week. For farm work of all descriptions the weather has left nothing to be desired, and great progress has been made with the planting of mangolds and potatoes and the cleaning of the turnip fallows, but the cold winds have retarded vegetation, and by no means improved the colour of the growing wheat plant.

Emigration from Ireland is proceeding at an unexampled rate. Three of the transatlantic steamship companies have stopped booking passengers until July, every berth they can manage to provide being pre-engaged in the meantime. The emigrants are almost without exception young men and young women between the ages of twenty and thirty-five. The emigration current from Glasgow has also assumed unusual dimensions.

The first match of the Australian cricketers in England with eighteen of the St. Luke's Club, at Southampton, terminated on Friday in a victory for the Australians in one innings with twenty-one runs to spare.

The Lords Justices on Thursday mentioned the case of the "Queen v. Castro," which is on the list, and ascertained that Sir J. Holker and Sir H. Giffard had retired from it. Upon hearing that Castro's first term of imprisonment will not expire until February or March next, the Court ordered that the case should stand over.

The Bank holiday on Whit-Monday was one of the most successful since the passing of the Act. Not only in London, but in nearly all the large towns throughout the country, there was an almost complete suspension of business, and the fine weather induced vast numbers of people to avail themselves of the holiday. Consequently all the parks and places of open air amusement were more than ordinarily thronged. The various exhibitions were also well attended. The Crystal Palace was visited by about 54,000 persons; the Alexandra Palace by 69,000; the British Museum, 7,400; the National Gallery, 22,000; the Royal Academy about 6,000; South Kensington Museum, 14,900; the Indian Museum, 12,000; the Zoological Gardens, 32,800; the Horticultural Gardens, 18,000; Kew Gardens, 62,000. In the three last mentioned cases the numbers were about double those of last year, when the holiday was much interfered with by the rain.

The Dean of Westminster, on Saturday

afternoon, conducted a party of compositors and others engaged on daily papers over Westminster Abbey. The Dean met his visitors in the Chapter House, took them over the Abbey, through the Jerusalem Chamber, and into the Abbot's Dining Hall, where he had provided tea for them. At its conclusion a vote of thanks was given to the Dean.

Mrs. Garrett Anderson, M.D., read a paper on Friday evening at a meeting of the Social Science Association, on the subject of "Educational Pressure," with special reference to girls' day schools. She argued that the school hours were too long, and suggested some reform in the teaching at present adopted.

Twenty three persons lost their lives and a large number sustained more or less serious injuries on Saturday morning through the bursting of a large boiler at the works of the Birchill Hall Iron Company, Walsall.

The disease among sheep continues to destroy large numbers of the animals in West Norfolk. The losses sustained by one tenant farmer are already estimated at £2,000, and on another farm in the neighbourhood 200 sheep have died from the same cause.

Three of the missing boats of the *American* have been found; two are still missing. The passengers in these three boats had a curious experience. Found on the next two days after the foundering of their steamer by a United States barque, on the fourth day after the misfortune they were transferred to the *Coanza*, which landed them at Grand Bassa. On the 1st inst. they sailed in the *Senegal* for Grand Canary, and on the 12th that vessel struck on a rock and had to be beached. While getting into the boats one of the passengers was drowned and another was severely injured. The passengers and crews of the two wrecked vessels were subsequently taken on to the Cape by the *Teuton*.

The following are the average prices of British corn for the week ending May 15, as received from the inspectors and officers of Excise:—Wheat, 44s. 9d.; barley, 32s. 2d.; oats, 24s. 11d. per imperial qr. Corresponding week last year: Wheat, 40s. 8d.; barley, 30s. 1d.; oats, 21s. 11d.

The funeral of the English composer and organist, Sir John Goss, took place on Saturday, at Kensal-green, the service being first read over the coffin in St. Paul's Cathedral.

A large meeting, principally of ladies, was held in the Guildhall, Cambridge, on Saturday evening last, for the promotion of a scheme for the higher education of girls. The Mayor presided, and Professor Clarke, Professor Kennedy, Dr. Hort, and Dr. Robertson addressed the meeting, the last in favour of a Nonconformist being on the list of the governing body, which was agreed to. The following resolution was unanimously carried:—"That this meeting cordially approves the proposal to establish a high-class girls' school in connection with the Perse Trust, and the measures which have been taken towards that end."

Some 30,000 operatives are now out of employment owing to the strike of weavers at Blackburn. Fully nine-tenths are said to be in favour of returning to the looms on the previous terms. It is generally believed that the mills will be reopened as soon as arrangements can be made for a simultaneous resumption of work.

An influential deputation, headed by the Duke of Westminster, waited upon the Metropolitan Board of Works on Friday, and presented a memorial praying the Board to enter into negotiations with the trustees of Lincoln's-inn for the transfer to the Board of the gardens in Lincoln's-inn-fields, with a view to render these available for public use and enjoyment. The memorial was referred to the Works Committee.

THE Reunion Dinner of the students of Chesham College, past and present, took place on Tuesday, the 11th inst., in the lecture-room of the Weigh-House Chapel. There was a considerable gathering of ministers, missionaries, and present students. The Rev. E. J. Hartland presided. The Rev. Dr. Reynolds was present, and responded to the sentiment, "Prosperity to the dear old College." Dr. Deane, of Springfield, replied for "Kindred Institutions," and the Rev. J. Richardson, of Madagascar, for "Missionary Students." Warm thanks were accorded the Rev. John Thomas for his hearty and persistent service as secretary, and for his trouble in arranging for the dinner. Mr. Alex. Sandison, the pastor-elect of the Weigh-House Church, and a Chesham student, replied to the vote of thanks accorded to the deacons for the use of the room.

THE LATE MR. HENRY ASHWORTH.—Intelligence reached this country on Tuesday of the death of Mr. Henry Ashworth, who succumbed to Roman fever on Monday while travelling on the Continent. Mr. Ashworth, who was in his 86th year, was one of the founders of the Anti-Corn Law League, and in after years its historian, and was one of the earliest friends of Mr. Cobden. The Ashworths, who could trace their descent back to the Conqueror's time, valued honour more than wealth, and at the passing of the Conventicle Act became Dissenters. Mr. Ashworth was for many years a member of the Manchester Chamber of Commerce, and was known and respected throughout the whole of Lancashire. Deceased is said to have been one of the first, if not the first, member of the Society of Friends who became a justice of the peace.

News of the Free Churches.

CONGREGATIONAL.

— Mr. W. Morley, of New College, has accepted the pastorate of the church at Thame, Oxon.

— Mr. J. Shallcross, of Nottingham Institute, has accepted the pastorate of the church at Earl Shilton, Leicestershire.

— The old chapel at Grassington, after being thoroughly renovated, was re-opened for public worship on the 9th inst.

— The sum of £81 was contributed for the Sunday-schools connected with Salem Chapel, Barnley, after sermons preached by Rev. R. D. Wilson.

— Rev. G. Ridgway was, on the 13th inst., presented by members and friends of the church at Sidbury with a marble timepiece, on the completion of seven years' ministry in that place.

— The late Mr. A. Ledingham, of Inach, has bequeathed the residue of his estate, after certain legacies, to be equally divided between the London Missionary Society and the British and Foreign Bible Society.

— Rev. G. D. Bird was publicly recognised on the 6th inst. as pastor of the church at Chalford-hill, Stroud. Mr. F. W. Williams presided, and addresses were delivered by Revs. J. Rees, E. Jacob, E. Baker, D. Bret, D. E. Morgan, and Messrs. Apperly and Dangerfield.

— Lord Fitzhardinge on Monday opened a bazaar at Sharpness, in aid of the fund of the new Union Church (Rev. W. J. Humberstone, pastor), recently erected at a cost of £600. The chapel is built of iron, plastered inside, and has accommodation for about 300 persons.

— In Central Falls, Rhode Island, says the Boston *Congregationalist*, "several families which left the Catholic Church and joined the Congregationalist, Rev. J. H. Lyon, pastor, have been interested in maintaining mission work in their immediate vicinity among the French Catholics."

— Rev. W. H. Griffith, M.A., having resigned the position of head-master at the Independent College, Taunton, which he has held for twenty-three years, the Rev. F. W. Aveling, M.A., B.Sc., of Northampton, has been appointed to the office, and will enter on the duties the 25th of June.

— The jubilee of the church at Kingston St. Michael was celebrated on Sunday last, when the chapel was reopened, after renovation, at a cost of £80. A public meeting was held on the following day. Revs. R. Rees, J. F. M. Glanville, and other ministers and friends, took part in the services.

— Sermons in connection with the anniversary of the Sunday schools at Poyle, near Slough (pastor, Rev. J. Ingram), were preached on Sunday last by Rev. Horrocks Cocks and G. Avery. The annual treat took place on the following day in the grounds adjoining the Colnbrook Public Hall.

— Rev. D. Lloyd Jenkins, formerly pastor of Starr-street Church, Cardiff, and for the last four years of the Protestant church in San Jose, Costa Rica, Central America, is now on his way to England, and will, after a short sojourn in the United States and Canada, return with the view of resuming pastoral work at home.

— The Rev. Dr. Stoughton, who is, we are glad to learn, in good health, was expected to return to London from Rome on Wednesday last. Dr. Stoughton has been in Italy for the last two months, and was thus prevented from taking part in the services connected with the death of his lamented successor, Dr. Raleigh.

— Rev. Robert Morgan has resigned the charge at Desborough, Northamptonshire, and has accepted the pastorate of the church and congregation worshipping at Marple Bridge. It is noted that one of Mr. Morgan's predecessors in the ministry at Desborough (Rev. S. Drakeford) made a similar change some thirteen years ago.

— The report read at the last annual meeting of the North Adelaide church showed 292 members on the church roll, and 548 scholars in the Sunday-school. The receipts for the year had been £1,403. The condition of the Floral Society, Juvenile Missionary Society, Teachers' Preparation Class, and the Young Christians' Union was favourably mentioned.

— Rev. J. Petrie Wilson was on Monday ordained to the pastorate of the Inverurie Church, in room of Rev. D. Jamieson, who recently removed to Glasgow. Rev. Dr. Alexander, Principal of the Theological Hall, Edinburgh, conducted the services and addressed the minister. Revs. John Duncan, D. Arthur, J. Stark, J. Pillans, and J. Roebuck took part in the services.

— The death is announced of the Rev. Benjamin Phillips, of Morriston, near Swansea, after a very brief illness, from inflammation of the lungs. Mr. Phillips, though but a few years in the Christian ministry, had already distinguished himself as a preacher of unusual and original power, and it was commonly expected that he would rise to great eminence in the Congregationalist pulpit. His frank, generous nature endeared him to a large circle of admiring friends.

— The induction services of Mr. W. F. Allen, of Western College, to the pastorate of the church at Okehampton, Devon, were held on Tuesday, May 4th. The devotional part of the service was conducted by Revs. E. Roberts and T. Clark, who also asked the usual questions. Rev. Charles Wilson, M.A., of Plymouth, offered prayer, and Rev. Prof. Chapman, M.A. (Western College), delivered a charge to the pastor, based on the words in 2 Tim. ii. 15. After tea in the schoolroom a public meeting was held, presided over by Rev. Benwell Bird, when a charge to the people was given by Rev. Colmer B. Symes, and also an address by Rev. Mr. Straker.

— A Gothic church, built from designs by Messrs. Campbell, Douglas, and Sellers, of Glasgow, is now nearly completed at Uddington, near Glasgow. Rev. Dr. Bowman (formerly of Kirkby Stephen) accepted the pastorate in October, 1878, and the congregation has hitherto worshipped in the Union Hall. The material of the new building is red stone, of a light colour. A spire and a porch greatly enhance the general effect. The windows are being filled with cathedral glass, and in the gable over the pulpit there is a traceried window of stained glass, with the *Agnus Dei* in the centre, surrounded by a text. At the rear of the church are hall, vestry, heating chamber, &c.

— We have to record the death of the Rev. John Pulling, for nearly 40 years minister of the church in High-street, Deptford, the pastorate of which he resigned in 1872. During his ministry a new place of worship was built at a cost of £5,000. For several years he has suffered in the winter from bronchial asthma, and the last attack left him very weak. He died on the 5th inst., and his remains were interred on the 11th in the cemetery at Lee, Revs. S. S. Read and H. Batchelor conducting the service in the church at Deptford, and the Rev. J. Morris Jones officiating at the grave. Deceased was the author of a volume, "Travels in Southern Europe and the Crimea," Nisbet, 1858.

— The death is announced, in his 70th year, of Mr. Seth B. Hunt, a leading Congregationalist in New York, and one who largely aided in founding "the Church of the Pilgrims," and "the Church of the Puritans." Mr. Hunt was a strong Abolitionist, and during the war aided the cause of the Union by liberal gifts. In conjunction with Mr. Trevor W. Park, he built and gave to his native town, Bennington, Vermont, a fine public library and reading-room. The funeral services, conducted by Dr. W. M. Taylor, of the Broadway Tabernacle, New York, of which church Mr. Hunt had long been a member, were largely attended by the leading business men of the city. Mr. Hunt leaves a widow (a daughter of the late Dr. Joseph P. Thompson), and four children.

— The new schoolroom which has just been completed at Horsham, at a cost of £200, including £200 for the site, was publicly opened on Thursday, May 6th. George Knott, Esq., of Cuckfield, who presided at the evening meeting, congratulated the church upon the completion of their work as far as the school was concerned, and expressed a hope that they would shortly be able to realise their desire in erecting a new chapel, so much needed by the increasing congregation. Addresses were given by the Revs. J. Farran, R. Berry, S. Everashed, S. Bate, A. Spang, and R. Lawrence. The pastor, the Rev. Geo. O. Frost, thanked all who had contributed to the building of the room, and stated that about £180 remained as a balance towards the new chapel fund. About £1,300 more will be required to carry out the proposed plan.

BAPTIST.

— By a bazaar and entertainment on Thursday and Friday, the friends at Paradise row were enabled to reduce the debt on their new schools to £110.

— The Rev. W. J. Elliott, after a ministry of five years of Benliah Church, Rhymney, preached his farewell sermons on resigning the pastorate, last week.

— Mr. F. J. Stewart, of the Pastors' College, has accepted an invitation from the church at Castle-street, Calne, and enters on his engagement forthwith.

— A bazaar was recently held at Melkham, Wiltshire, which realised the sum of £74. The proceedings were opened by Rev. J. Davies, the former pastor.

— The Missionary Society has just received two legacies—one of £180, under the will of the late Rev. Alexander Pollock, of Paisley; and the other of £450, under that of the late Mr. John Bailey, of Sheffield and Cheltenham.

— The Rev. H. Harris was on Tuesday last week at Loughor, where he has been pastor for nearly five years, presented with a testimonial, consisting of a sum of money, as a mark of esteem. He has accepted a call to St. David's.

— The new chapel just erected by the Strict Baptists of West Croydon, in Windmill-road, was formally opened by a tea and public meeting on Whit Monday. The cost involved has been £450, and the accommodation provided is for 300 persons.

— Services in connection with the celebration of the opening of the Lodge-road Chapel, Birmingham, were held on Sunday last, when special sermons were preached by the Rev. Chas. Clarke, of Australia, and collections made in aid of the church funds.

— The Rev. H. S. Smith, after three years' ministry, has resigned the pastorate of the Finsbury Park Church, Fonthill road, to accept the pastorate of the church at Fenny Stratford, Bucks. On leaving Finsbury Park, he was presented with a purse containing £21.

— At the Public Hall, Boroughbridge, the Rev. T. Pottenger on Wednesday last week opened a bazaar, on behalf of the debt connected with the chapel at Longthorpe. As the result of two days' sale during which the bazaar continued, the sum of £36 was realised.

— The Rev. W. Hetherington, having resigned the pastorate of the church at Sudbury, and accepted a unanimous call from the church at Ramsey, a minute expressive of regret at his leaving was adopted at a church meeting on Monday, May 10th, and sent, with cordial greetings, to the church in Ramsey.

— At Stockton-on-Tees on Monday last, the annual conference of the Northern Association was held. Ministers and delegates from churches throughout Yorkshire, Durham, and Northumberland were present. The letters from the churches giving statistics of membership showed a net increase of 106 during the past year.

— It has been recently decided by the church meeting at Victoria street, Small Heath, Birmingham, to transfer their school and chapel property to the trustees of the Cannon-street Trust, upon an undertaking being made by that body to pay off £200 of the existing debt of £480, the church and congregation undertaking to raise the balance.

— On Sunday week the 85th anniversary services of the schools connected with Cannon-street Church, Birmingham, were held in the Town Hall, when sermons of an appropriate character were delivered to large congregations by the pastor, Rev. A. Mursell, who took as his subjects Isaiah xlv. 3 and Prov. viii. 17. The collections amounted to £30.

— The Rev. Wm. Green, having resigned the pastorate of the church in Melbourne, near Derby, after a successful ministry extending over rather more than six years, has been presented by the members of his Young Men's Bible and Mutual Improvement Class with a chaste and beautiful timepiece, as an expression of the high esteem and regard in which he is held. Mrs. Green was also presented at the same time with a beautiful walnut wood workbox.

— On Thursday evening last week, a special meeting was held in connection with the English Baptist church at Maesycwmmmer, to welcome the Rev. W. Badston, of Carmarthen, who, as the result of some evangelistic services he has recently held at the

former place, has been invited to the pastorate to succeed the Rev. W. Morgan, resigned. Addresses were delivered by the Revs. J. T. Hughes (Welsh Congregational Church); Rev. W. Davies, Newbridge, Mon.; and Rev. W. Morgan.

— On Sunday, May 9, at Hamilton-road Chapel, Lower Norwood, of which Mr. Edwin H. Ellis, of the Pastors' College is the minister *pro tem.*, special sermons were preached on behalf of the funds for the new chapel, which is to be erected in the Gipsy-road. The Rev. George Rogers, late senior tutor of the Pastors' College, preached in the morning, and the Rev. James McCann, LL.D., minister of Lower Norwood Congregational Church, in the evening.

— The funeral of the Rev. Francis Johnstone, to whose decease we referred in our last issue, took place last week, at Dean Cemetery, Edinburgh. The Revs. W. Grant, W. Wemyss (Congregationalist), and Dr. Lowe, of the Medical Mission, conducted a service at the residence, while in Hope-park Congregational Chapel, a largely-attended service was held, at which representatives from most of the Baptist churches in Scotland were present. Prayer was offered at the grave by the Rev. Dr. Culross, who has promised to preach the funeral sermon at Bristo Chapel, on Sunday next.

— The annual meetings of the Yorkshire Association were opened on Tuesday morning, in Albemarle Chapel, Scarborough. Mr. W. Stead, in the absence of the President-elect, Mr. A. Crowther, J.P., through illness, presided. The Rev. W. C. Upton read the President's address upon "Systematic Benevolence: Its Nature and Obligation." Referring to denominational statistics, he remarked that while the average membership in England was 1 to every 120 of the population, in Yorkshire there was only 1 in 174. The report submitted by the Rev. J. Haslam showed that the balance of £599 due to the treasurer last year had been liquidated. The net increase in members during the year had been 527. The present total number is 13,071, and 50,232 sittings. The Building Fund Committee has raised sums towards premises costing £1,100 at Blackley, and other premises at Bridlington and Cononley. The Rev. T. G. Rooke and others took part in the proceedings. In the evening, Mr. Joseph Brooke presided at the annual Home Missionary meeting, at which it was stated that the receipts during the year have been £1,912, and the expenditure £1,898. Addresses were delivered by the Revs. R. P. Macmaster (Bradford), W. C. Upton (Beverley), J. Bailey (Sheffield), and Mr. John Barran, M.P. for Leeds.

PRESBYTERIAN.

— Rev. William Graham, D.D., will be inducted to the Barbour professorship early in October.

— Rev. W. Fleming Stevenson has declined to allow his name to be brought forward for the Evangelistic professorship in the Free Church.

— Rev. J. P. Millar, M.A., of Carnoustie, and for a considerable period clerk to the United Presbyterian Presbytery of Arbroath, has been received as a minister within the bounds of the London Presbytery.

— The funeral of the Rev. Matthew Macaulay took place on Saturday last, the place of interment being Brockley Cemetery. Previous to being carried to the grave, the coffin was taken to the church in which the deceased ministered, which was crowded in every part, and most impressive services were conducted by the Rev. Dr. Raitt and the Rev. Messrs. Elder, Ballantyne, and Martin. Rev. William Wright, B.A., of the British and Foreign Bible Society, an early friend of the departed, spoke of him as one who by his thorough unselfishness, his pureness of aim, and his devotion to the Word of God, had gained unusual esteem. At the grave prayer was offered by the Rev. Dr. Boyd, of Forest-hill. The beloved pastor of Brockley during his brief ministry had done a good work, and amid the tears of those who will miss him he has passed away to his rest. Many ministers and office-bearers of neighbouring congregations joined in showing respect to his memory. Among those present we observed the Rev. J. T. Wigner (Baptist), Rev. T. Cox (Wesleyan), Rev. John Matheson, Rev. J. Cunningham, Rev. A. Craig, Rev. J. R. Howatt, and Rev. B. Hanna.

— The important vacancies in the English Church are being rapidly filled up, and the proportion of others is quite normal. The consolidation of the Church has decidedly advanced during the last two years, and she is gathering herself rapidly together for a new start. But it is felt that it will be necessary to go warily for some time. The chief anxiety is the Sustentation Fund, with its threatened deficit of £1,650. But it is generally felt that the Church will not allow her prestige to suffer by letting the dividend fall, and will gird herself to the raising of that sum.

— Thoughtful men who take a prominent part in English Presbyterian affairs are not slow to state their conviction that the Church in England has come out uncommonly well from the difficulties of the past year. Strong consolidated Churches like the Free and United Presbyterian in Scotland, the native land of Presbytery, have felt the strain most seriously—as witness the present very serious position of the Free Church Sustentation Fund, and Dr. Scott's report on the statistics of the United Presbyterian Church. No one can look over the report of the English Church without seeing that she more than held her own. The year upon which the Church has just entered is looked forward to with considerable hope. The proceedings of the late Synod, as a whole, are regarded as extremely satisfactory. The appointment of Dr. Graham to the professorship settles the college matters in such a way as to meet the approval of the entire Church.

— Rev. J. L. Skerret, late of Walsall, has been inducted to the pastorate of the School Wynd Church, Dundee.

— The Presbytery of Italy at its recent meeting agreed to transmit the following overture to the Free Church General Assembly, about to meet in Scotland: "That, in the event of the chair of Evangelistic Theology being filled by a professor permanently appointed, the Assembly take into consideration whether it would not be possible and advisable, by way of supplementing his lectures, to invite missionaries on furlough from the mission-fields of various evangelical churches, to give detailed information regarding their respective spheres of labour, in each of the three colleges; and whether a special fund might not be raised for this purpose."

— As in other years the Foreign Mission Committee of the English Church have issued their admirably-prepared report for general distribution. The leading facts have already appeared in our columns, hence one brief extract will suffice on the present occasion. "The Church in China (says the committee), upon which so many hopes are built, is at present in a very serious position, owing to the paucity of European labourers. With all the increase of work of every kind, and the responsibility involved in the care of such large interests, there are no more, or scarcely more men in the field than there were ten years ago. Some of the brethren have been greatly burdened on this account, and have felt that it would be wrong to hide from the Church the distinct danger that much of that which has been very hopefully begun may now stand still, or may even suffer retrogression."

— The Sydney newspapers report an interesting meeting which recently took place in that city, when the Rev. Dr. Steel, who for 18 years has been actively connected with the Presbyterian Church of New South Wales, was presented with an illuminated address and 600 guineas by the members of his congregation, on the occasion of his departure from Sydney on a tour to America and Europe. A pleasing feature was the presentation to Dr. Steel of an address by the Chinese members of his church, and to which nine signatures were appended.

— Rev. J. E. McDougall, writing from Florence on Dr. Somerville's mission in Italy, says: "The boys in the streets are singing the Moody and Sankey hymns, which have been so happily rendered into Italian by the Rev. Signor Rosetti. Imagine the pleasure of Dr. Somerville," he adds, "when I pointed out that he had been pressing the Gospel invitation on the peaceable and delighted Florentines in a most classic place, only eighty yards south of Dante's birthplace, eighty yards north of the spot on which Savonarola was burned, and one hundred yards east of where Francesco Medici lay a prisoner of the Lord, only twenty-seven years ago, for reading the Bible in the privacy of his own home. What changes have been wrought since then by God!"

— The death is announced of the Rev. William L. Mitchell, one of the oldest ministers of Aberdeen, at the age of 76. Mr. Mitchell was formerly parish minister of Holborn, Aberdeen; but at the Disruption became minister of Free Holborn.

— As in other years, the Welsh Presbyterians held their anniversary services on Sunday. On Monday a great gathering took place at Hengler's Circus, presided over by the Rev. Griffith Ellis, M.A., of Bootle. The report, which was read, showed that there are in the Liverpool district 27 Welsh Presbyterian chapels and schoolrooms, 16 churches, 17 ministers, 9 preachers, 71 elders and deacons, 5,096 communicants, 563 Sunday-school teachers, and 6,144 scholars.

— The American Presbyterian Board of Foreign Missions, which commenced the year with a debt of £12,500, and then suffered loss by failure of the English bankers to the extent of £10,000, closes the financial year free of debt, although the expenses for the twelve months have been £5,000 in excess of the total for 1879.

— The Free Presbytery of Edinburgh on Tuesday agreed to request the General Assembly to take into consideration the appointments of Lord Ripon as Viceroy of India, and Lord Kenmare as Chamberlain to the Queen's Household.—The same day a deputation representing the Free Presbytery of Aberdeen waited on the Lord Provost and magistrates to call their attention to the prevalence of profane swearing and indecent language in the streets of Aberdeen, especially among the young. The Lord Provost said he had never heard boys and girls in other towns use such language as he was in the habit of hearing in Aberdeen, and the sooner energetic action was taken to stop the evil the better.

— The Presbytery of Carlisle met on Tuesday. The resignation of the Rev. James Jobling, of Bewcastle, and that of the Rev. P. Taylor, of Brampton, were accepted; Mr. Jobling's resignation to take effect after the first Sunday in June, and Mr. Taylor's after the last Sunday in the same month. In accordance with the finding of the Synod, the name of the Rev. W. Harvey, of Maryport, was added to the roll of Presbytery as Minister Emeritus. The usual Presbyterian Committees for the current Synodical year were appointed. It was resolved to use every effort to increase the amount contributed by the Presbytery to the Sustentation Fund. Rev. J. Howie Boyd was appointed Presbytery Representative to the London Committee, and Rev. T. G. Molyneux was chosen as Moderator during the next six months.

— The death is announced of the Rev. Thomas Russell, late of St. John's Church, Forest-hill. He was an able preacher, and had been the means of establishing two churches in the vicinity of London.

WESLEYAN.

— The meeting for the Second London District was held at St. John's-hill Chapel, Wandsworth. The membership was reported to be 145 more than last year, with 839 on trial, and nearly 900 young people in preparatory classes. Eight candidates for the ministry were recommended to the Conference. It was decided to hold a number of special prayer-meetings at the Centenary Hall prior to the meeting of the Conference, which this year takes place in London.

— The meeting for the Norwich and Lynn District was held at Bury St. Edmund's, Rev. Geo. Follows, the chairman, conducting the proceedings. It was stated that, although trade depression had seriously affected the various collections, the membership had increased by 104, while there were 532 on trial. A committee was appointed to consider the question of establishing a middle-class school in the district.

— The Kent District meeting was held at Dover. The Rev. T. B. Goodwin, the chairman, presided, and the Rev. T. M. Thorp was appointed secretary. The membership showed a decrease of 99, and there were 279 on trial. The number of young people in society classes specially conducted for them showed a good increase. It was stated that in several circuits the allowances to ministers had been raised to the minimum fixed by the Sustentation Fund. Several new chapels had been erected, and other schemes were sanctioned.

— The Oxford District meeting was held at Witney. The membership was reported to be 10 more than last year, with 291 on trial. The reports presented were generally satisfactory, although there were financial

deficiencies in some cases, owing to prevalent depression.

— The Bristol District Committee met at Gloucester, the Rev. W. Williams (chairman) presiding, and the Rev. Jas. Finch being elected secretary. An increase of 50 members was reported. In the course of a discussion on the schools' fund a resolution was passed suggesting to the Conference the advisability of admitting the sons of laymen to the schools at present set apart for the sons of ministers. The temperance movement has made good progress in the district, there being over 3,500 members in the 40 Bands of Hope, and 326 members in the four temperance societies.

— At the meeting of the Nottingham and Derby District, the Rev. Dr. Lyth presided, and the Rev. W. G. Beardmore was elected secretary. A net increase of 124 in the number of members, and of 301 junior society class members, was reported. A resolution was passed asking the Conference to make such laws as would relieve the ministers in some measure of the increasingly numerous and burdensome matters of business which have a tendency to interfere with their spiritual work. Four young men were recommended as candidates for the ministry. The financial reports presented were of an encouraging character.

— The Leeds District committee met at Harrogate, the Rev. Anthony Ward, chairman. The Rev. Samuel Coley requested to become a supernumerary, and a resolution recognising his many services to the denomination was adopted. The membership showed a decrease of 45, but there were 1,354 young people in junior society classes. A resolution was passed asking the Conference to publish a service book, to include the Psalms, the Ten Commandments, the Te Deum, the Apostles' Creed, and the revised form of the covenant service. The bands of hope in the district have 10,200 members—an increase of 1,500 for the year.

— The Sheffield District meeting was held at Barnsley, the Rev. F. W. Briggs, M.A., chairman of the district, presiding. The returns of membership showed a net increase of 150, and there were nearly 800 young people in special society classes. The new chapel and other building schemes commenced during the year will involve an outlay of about £30,000. The Sunday scholars number 27,633, an increase of 1,400. In the 35 day-schools there are nearly 9,000 scholars. The band of hope movement is progressing.

— The meeting for Whitby and Darlington District was held at Bishop Auckland, the Rev. E. Watson (chairman) presiding. The membership in the district is 12,677—a decrease of 169, with 720 in junior society classes and 1,082 on trial. There are 234 Sunday-schools in the district, with 22,411 scholars, and 21 day-schools, with 3,965 scholars. New chapels are to be erected at South Bank, Middlesbrough, and at Throston, Hartlepool Circuit. It was resolved to give continued attention to the work of temperance, in which much success has already been reported. During the district meeting services were held in the town, including meetings in the Market-place, and neighbouring villages.

— The Newcastle-on-Tyne District meeting was held at Elswick-road Chapel, Newcastle, Rev. Wm. Hirst (chairman) presiding, and the Rev. J. Weatherill being elected secretary. Several ministers who had laboured for periods of 39 to 46 years, received permission to become supernumeraries. The number of members was 15,254, with 1,400 on trial, an increase of 316; and with 1,800 in junior society classes. The labours of the district missionaries had been very successful.

— The opening of the new Wesleyan chapel at Chelmondiston, Suffolk, took place on Monday, and adds another to the new chapels which have been built in connection with the Ipswich Circuit during the last few years. The site of the chapel was purchased by Wm. Pretty, Esq., of Ipswich, and presented to the circuit. The place will seat 225. The total cost is £280, a large portion of which is already raised, assisted by the Thanksgiving Fund of the Ipswich Circuit, which has reached £2,000. The Rev. J. Brewster, the superintendent of the circuit, preached the opening sermon in the afternoon, and after tea a public meeting was held, presided over by T. Keeble, Esq., of Bentley Hall, addressed by the ministers of the circuit and other friends.

UNITED METHODIST FREE CHURCHES.

— The May Meeting of the Sheffield District was held at Chesterfield on Wednesday, the 12th inst., when there was a good attendance. The Rev. J. Adeock presided, and the Rev. J. Thowley acted as secretary. Reports were received as to efforts made on behalf of the connexional funds. One candidate for the ministry was passed, and recommended for admission to the Theological Institution. The numerical schedules showed a net increase of 42 members on the year. The next meeting was fixed to be held at Retford.

— On the 9th inst. the Rev. Marmaduke Miller, of Manchester, preached two sermons in Paradise Chapel, Darlington, in aid of the Trust Fund. Mr. Miller also preached on the following Monday evening. The congregations were large, including members of various denominations, and the preacher's old friends were glad to have him again among them greatly restored in health.

— A site for a new chapel and schools having been obtained in what is considered a more eligible part of the town, the old chapel, and other trust property, situated in High-street, Gateshead, were lately offered for sale; but the highest price offered being only £4,250, while the reserve price was £5,550, a sale was not effected. It is hoped that the building of the contemplated new schools will commence at an early date.

PEPPARD ANNIVERSARY.—The 82nd anniversary was held on Whit-Monday, May 17. Rev. A. Macmillan, of London, preached morning and evening. The day was fine, and the attendance large. Rev. J. Jackson Goadby, of Henley-on-Thames, presided at the dinner, and announced that the Misses Macmillan had sent a purse of £20, and Miss Thompson, the daughter of the old friend of Peppard, a purse of £37. Other sums and collections made the total £70. A bazaar was held in the new schoolroom, to meet the cost of repairing the chapel. The receipts were over £54. The following ministers were present:—Revs. G. S. Reaney, C. T. Page, W. Hawkins, J. Oldham, and W. Summersby.

BIRTHS.

BLOKE.—May 12, at the King's School, Canterbury, the wife of the Rev. G. J. Bloke, D.D., of a son.

BUTLER.—May 11, at Harrow-on-the-Hill, the wife of the Rev. H. M. Butler, D.D., of a daughter.

CHUBB.—May 10, at Chislehurst, the wife of Harry W. Chubb, of a son.

FAIRBANK.—May 15, at Moulsey House, Windsor, the wife of William Fairbank, M.R.C.S.E., of a daughter.

LEE.—May 10, at The Leighs, Charlton, Mrs. Lee, of a son (posthumous).

SIMPSON.—May 13, at Queen-street, Edinburgh, the wife of Professor Simpson, M.D., of a son.

WELLS.—May 15, at Preetwood Vicarage, the wife of the Rev. H. M. Wells, of a son.

MARRIAGES.

CARPENTER-ROCHESTER.—May 13, at Stamford-hill Congregational Church, by the Rev. R. Vaughan Pryor, M.A., Thomas, second son of William Carpenter, of West Green Lodge, Tottenham, to Emma Jane, eldest daughter of John Edward Rochester, of Amhurst Park, Stamford-hill, and Love-lane, Wood-street.

GILES-SOUL.—May 6, at Union Chapel, Islington, by the Rev. Henry Allon, D.D., the pastor, assisted by the Rev. John Yonge, of Warrington, William Thomas Giles, to Mary Ann Simmonds, youngest daughter of Joseph Soul, formerly Secretary of the Orphan Working School, and Hon. Sec. of the Alexandra Orphanage for Infants, and of the Convalescent Home for Orphans, Margate, on his golden wedding-day.

SIMMONDS-DOWSETT.—May 11, at the Congregational Church, Southend-on-Sea, by the Rev. J. Williams, pastor, Harry, eldest son of H. Simmonds, Gravesend, to Eliza Mary, eldest daughter of Thos. Dowsett, Southend-on-Sea.

DEATHS.

BAHR.—May 18, at South-hill-grove, Liverpool, George William Bahr, aged 58 years.

BICKMORE.—May 12, at Highlands, Leamington, the Rev. Charles Bickmore, D.D., aged 73, chaplain to the Warford Hospital, and for 15 years incumbent of Christ Church, Leamington.

BROOKER.—May 13, at the residence of her sister, Mrs. Bailey, after nine years of intense suffering, Emma Eliza, third daughter of the late Captain Henry Brooker, B.N., aged 44 years.

CAMPBELL.—May 15, at 71, Margaret-street, Cavendish-square, Laura Islay Campbell, only daughter of the late Sir Donald Campbell, Bart., of Dunstaffnage, aged 42.

CAPPS.—May 14, at the residence of her son-in-law, F. W. Wilson, Tuddenham-road, Ipswich, Sarah, widow of the late Edward Capps, of Forest-hill, Kent, aged 75 years.

FULLAGAR.—May 13, at Unity-place, Woolwich, in her 91st year, Ann, widow of the late Smart Fullagar.

GARNIER.—May 13, at Beverley House, Wickham, Elizabeth Sophia, third daughter of the late Rev. William and Lady Harriet Garnier, of Hookesbury-park, Hants.

GURNEY.—May 13, at his residence, 210, Burrage-road, Plumstead, after a painful illness, William Gurney. Aged 56 years. Deeply mourned and regretted.

HUTCHINSON.—April 20, fell asleep in Jesus, Robert Hutchinson at 5, Lamb-street, Spital-square, in his 72nd year, for many years a resident of Bethnal-green-road, rejoicing in his Saviour.

PULLING.—April 8, at Hampstead, the Rev. John Pulling, of 61, Lee-terrace, Blackheath (who, for 40 years, was pastor of High-street Congregational Church, Deptford), aged 73 years.

EPPS'S GLYCERINE JUBBER.—CAUTION.—These effective and agreeable confections are sold by most chemists; by others, however, attempts are often made at substitution; we therefore deem it necessary to caution the public that they can only be obtained in boxes, 6d. and 1s., labelled JAMES EPFS and Co., Homoeopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly, London.

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"I think it only fair to let you know that the 45s. Villa Washer, Wringer, and Mangle which I purchased of you in August, 1876, has been regularly used from that date till now, and works as well as ever. We find it effects a great saving in time, labour, and coal. Those who use it say that in the summer months the Mangle alone is worth the money, as it thoroughly mangles, in one hour, as many clothes as would require five or six hours' work to properly iron."—April 14, 1880.

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"I am much pleased with the Villa Washer, and find it a pleasure to wash with it. I am thankful that it saves me the annoyance of having a woman to do it; we can easily manage it ourselves, and wash nine dozen in a very short time."—April 17, 1880.

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"—Rector, Monmouth, April 23, 1880.—I have much pleasure in forwarding the money for the Villa Washer. I was determined to give it a fair trial, so washed over twelve dozen clothes with it myself, with the help of one of my servants, getting through them in about four hours and a-half. As I was delayed in the middle of the washing, another time no doubt it could be done in less time. I calculated it

cost me 1s. 9d. in soap, starch, and extra firing (for the ironing), and had I put it out it would have cost 12s. at least. The printed instructions were followed to my entire satisfaction, and the clothes, without being boiled, were beautifully white and clean. The servant who helped was charmed with the machine, and I effectually silenced the objections of the cook by seeing to it myself, and not allowing her to help a bit! You are most welcome to use this letter, but I do not wish my name and address published, although glad to answer any letters on the subject, or show the machine to any one in the neighbourhood.—Yours truly, FRANCIS JOHN GUY, Esq., The Limes, Coward Mayna, Sudbury.

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" " 1st Division ... 3
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" Juniors ... 16
College of Preceptors, First Class ... 6
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2,175 policies issued for ... £456,450
New annual premium income ... 13,099
BUSINESS IN FORCE.
24,283 policies in force for ... £4,437,034
Annual premium income ... 135,446
DEATH CLAIMS, &c.
Death claims, including matured policies and bonuses paid in year ... £23,759
From commencement paid for claims ... 485,534
ACCUMULATED FUND.
Added in the year ... 620,689
Increasing the fund to ... 624,446
Average Reversionary Bonus for 24 years, ONE-AND-A-QUARTER per Cent. per Annum.
Policies payable in lifetime. Separate use Policies. Non-forfeiture Policies by Limited Payments.
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REPORT, 1879.
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